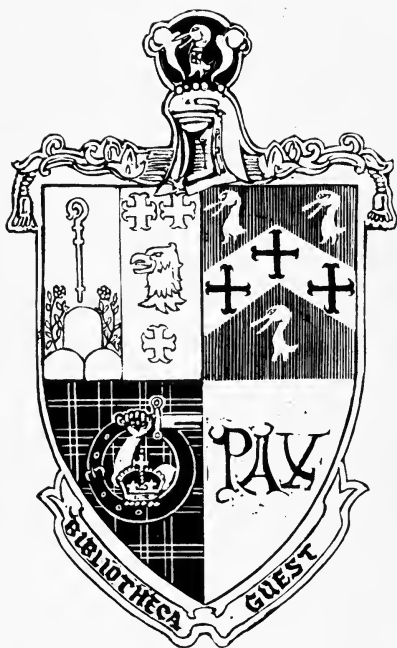


MAYNARD'S
HISTORY
OF
WALTHAM ABBEY

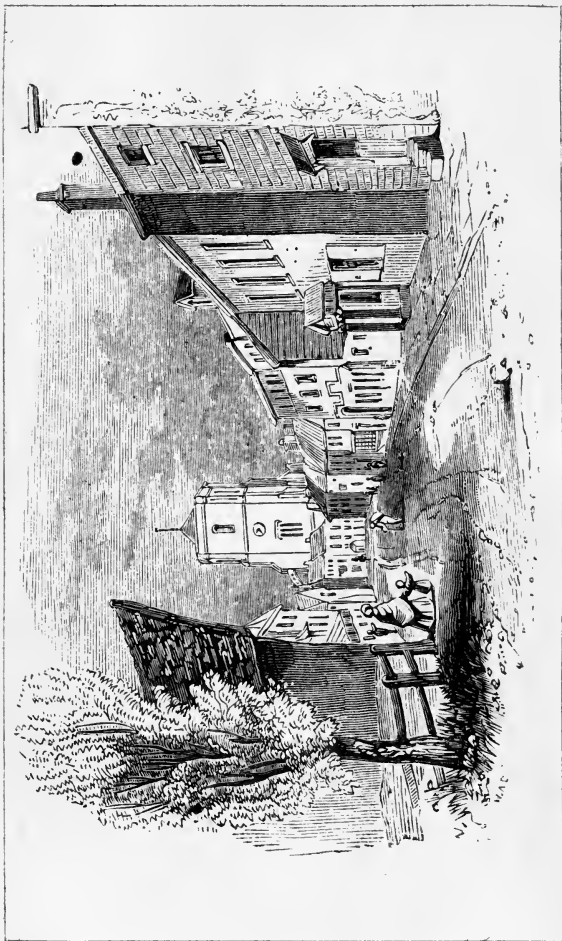


4 w/2 pls.
(fronts, 2 at pp 33)



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation





WALTHAM ABBEY, in the year 1776.

THE PARISH
OF
WALTHAM ABBEY,
ITS
HISTORY AND ANTIQUITIES.

BY
JOHN MAYNARD.



LONDON :
JOHN RUSSELL SMITH, 36, SOHO SQUARE ;
AND BY ALL BOOKSELLERS.

1865.



CONTENTS.

	PAGE
As to Waltham being originally covered with trees .	1
The care of the poor and the sick was committed to the priests	2
The marshes, and the rights of the parishioners therein	3
The extent of the forest	3
The line of Kings from Canute to Harold the Second .	4
Tovy, the founder of Waltham	5
The religious plant whereon Harold founded his monastery	7
No college or religious school here before Harold's time	8
Harold buried here with his two brothers	9
Edward the Confessor assists Harold to found the monastery	11
The picture of Harold once in the north window .	11
The indentings of the pillars originally filled with brass	11
Of the congregations, ancient and modern	11
The Holy Cross brought here by angels	12
The list of the various manors which the Confessor gave to Harold, and confirmed by charter to the monas- tery	13
William the Conqueror laid claim to this Abbey as being the personal property of Harold	14
The Archbishop of Canterbury (on account of grievous irregularities) suspends the Dean, absent and unheard	15
King Henry the Second changes Harold's foundation .	15

	PAGE
Thomas à Becket's quarrel with the King	15
The Pope's bull	17
The power of the Popes over our ancient Kings	18
King John and the Pope of Rome	19
King Henry the Third bestows on Waltham both a weekly market, and an annual fair	21
The quarrel between the men of Waltham and the Abbot, about the marsh-rights	22
The Abbot's lawsuit with the lord of the manor of Cheshunt	24
The monks and the loving women of Cheshunt nunnery	25
The site of the Abbey, bestowed on Sir Anthony Denny	25
The Church became a curacy or donative	26
The Abbey House	27
The Tulip-tree	28
The Cotton-tree	29
The two coffins discovered in the Abbey-garden	30
The construction of the old Abbey-church when entire	33
The Steeple	35
The Church-bells, both ancient and modern	35
Curiosities found during the late repairs	38
Good Friday a high day at Waltham, 50 years ago	40
Waltham Church in olden times, <i>the six obits</i>	40
Our Lady's chapel	42
Quotations from our churchwardens' account books	43
King Charles the Second grants a Brief to enable the churchwardens to repair the church	57
Bishop Hall	59
The dilapidated state of our church 60 years ago	63
The beautiful painted glass window formerly in the choir of the old Abbey-church	64

	PAGE
The remains of King Edward the First were brought here on their way to interment in Westminster .	65
Waltham Cross	66
The incident which led to the Reformation . . .	67
Copped, or Copt Hall	70
Lord Thomas Cromwell, Bishop Cranmer and Cardinal Wolsey	71
The martyrologist John Fox, and family here . .	75
Robert Fuller, the last abbot of Waltham Abbey .	78
The Alms Houses	79
The right of cutting fire-wood on the forest . .	84
The Gunpowder mills	87
King Alfred stops the flowing of the tide along the marshes	88
Sunday working here in war time	89
The grand stream of King Alfred	90
The flour mill which Queen Maud gave to the Abbey .	91
The row of houses, formerly standing at the west end of the church-yard	91
The pin factory and printing ground	92
Baker's Entry	97
The larger Baptist Chapel	98
George Fox, the founder of the Quakers	99
The Cemetery	100
The Abbey-bridge and Gate-way	101
The interior of the Church	102
The Tomb of Sir Edward Denny	103
The Tombs, in the church generally	105
The Benefactions of Mr. and Mrs. Wollard . . .	113
The Benefactions of Mr. and Mrs. Leverton . .	114

	PAGE
The Leverton School-house	116
The confiscation of the minor monasteries	117
The crimes of the Abbots and Monks	120
King Henry's warrant for the dissolution of the Abbeys	122
The Commissioners appointed to receive the surrender of Waltham monastery	124
Sanctuary for the vilest characters afforded by the Church	126
The number of the suppressed monasteries	127
The amount expended in the late repairs of the Church .	128

WALTHAM ABBEY.

“ The chief trait in a history is its truthfulness.”

THE compiler (who has traced his family in Waltham Abbey, nearly four hundred years), being fully aware of this, makes a strict point to insert no information of a doubtful character.

Truthfulness being the aim, we select authentic information only; and as a stepping stone to this, we shall avail ourselves of that given by Thos. Fuller, D.D., who first wrote a history of Waltham Abbey; he being the minister of this parish, in or about the year 1648; and who, in his history, informs us “ Waltham is so called from the Saxon word *ham*, which signifies a town; and the word *weald* or *wealt*, that is woody; it being anciently covered with timber.”

We here pause to observe, that this assertion may be accepted as referring to the greater portion of the parish, but not so as to that part of it whereon the town is built; the rivers cut through it by King Alfred, together with the site, chosen for the abbey, are sufficient to prove that there were no trees on this part, any more than on the contiguous marshes.

Dr. Fuller writes, “ Some will have it called

Waltham, *quasi Wealthie-ham*; I wish they could make their words good, in respect of the persons living therein; though, in regard of the soil itself, indeed it is rich and plentiful."

From this we not only see Dr. Fuller's good feeling towards the people of Waltham, but also that they were generally poor.

It is not improbable that the poor, even in Dr. Fuller's day, still felt the loss of the gifts, or helps they used to receive from the abbey; the care of the poor, and the sick, being committed to the religious men of abbeys, &c. When they were dissolved, the poor were left utterly destitute (there being no poor-rates then), to shift as best they could for themselves, and by appealing to the kindness and benevolence of any who could render them assistance.

It was not until the reign of Queen Elizabeth, that overseers of the poor were appointed in every parish, and power given to the magistrates to lay a general assessment on the inhabitants of each parish for that purpose.

Waltham Abbey is seated on the Lea, $12\frac{1}{2}$ miles from London. The Lea is here parted into seven streams, over which are as many bridges.

This town has large and fruitful meadows, whose intrinsic value is much raised (says Dr. Fuller) "by

the vicinity of London, the grass whereof, when first gotten an head, is so sweet and luscious to cattle, that they diet them at the first entering therein, to half an hour a day, lest otherwise they over-eat themselves ; which some kine yearly do, and quickly die for it, notwithstanding all their keepers care to the contrary.”

Thus we have an ancient account of our valuable marshes, which are commonable to every resident renting to the amount of forty shillings per annum ; and is open at all times for horses and colts, and for cows by day. The parishioners of Cheshunt agree to turn in, head to head, but their cattle are not allowed to enter at the Waltham Abbey marsh gates.

On the other side of the town (observes Dr. Fuller) “ stands a spacious forest, where fourteen years since, one might have seen whole herds of red and fallow deer. But these late licentious years have been such a Nimrod, such a hunter, that all at this present time are destroyed ; though I could wish this were the worst effect our woful wars have produced.”

It may not be out of place here to note, that between Dr. Fuller’s time and the present, our forest abounded in deer again. About 25 years ago, in the winter time, and when the ground was covered with snow, the writer once met with a herd of deer,

in which there could not have been fewer than hundreds ; but since the Commissioners of Woods and Forests have taken upon themselves (without Act of Parliament) to sell the Crown forest rights (after the mysterious dissolution of the Forest, or Forty-day Court) the deer have been driven off, or destroyed, so that they are almost, if not quite extinct.

The woful wars to which Dr. Fuller referred, were in the time of King Charles the First. Oliver Cromwell, who succeeded him, died in 1658, so that it would appear very probable that Dr. Fuller did not write his history of Waltham Abbey until about the year 1654, if quite so early as that. He has, nevertheless, by his studious researches, afforded us information from the time of King Canute ; who was the son of Swain, a former king, who died at Thetford, in Norfolk, Feb. 3rd, 1014. Canute was proclaimed in the March following, but failing to gain the affections of his English subjects, he retired to Denmark, and Etheldred the Second returned at the invitation of his subjects. Canute returned in the following year, 1015, landing his army at Sandwich. Etheldred retired to the north ; and by thus avoiding a battle with Canute and his Danish army, he (Etheldred) lost the affections of his subjects, and

retired to London, where he died in the same year. Edmund, his son, surnamed Ironside, was crowned at Kingston-upon-Thames, April, 1016; but from some disagreement among the nobility, Canute was also crowned at Southampton. In the June following, Canute totally routed Edmund at Assendon in Essex. Shortly after this defeat, Edmund met Canute in the Isle of Alderney, in the Severn, where a peace was concluded, and the kingdom divided between them. Edmund did not survive above a month after, he being murdered at Oxford before he had reigned a year. He left two sons and two daughters, from one of these daughters King James the First of England was descended, and from him our beloved Queen Victoria.

Canute was established in the year 1017; made an alliance with Normandy; and in 1018 married Emma, Etheldred's widow; made a voyage to Denmark, attacked Norway, and took possession of that crown in 1028; died at Shaftsbury, and was buried at Winchester, anno 1036.

Dr. Fuller informs us that Canute had in his army a man of great wealth and authority, named Tovy, who was his standard-bearer, and who founded a town here on account of the great delight he took in the game, the place having plenty of deer.

“ He planted only threescore and six indwellers therein.” It is most likely this number only was allowed by the king, his master.

“ Athelstan, Tovy’s son, proved a prodigal, and quickly spent all his father’s goods and great estate, so that, by some transaction, the place returned to the crown.”

The writer deems it prudent to observe here, that Dr. Fuller appears to have lost sight of the fact, that at this period all the land was the property of the king, who allowed only those whom he appointed, or approved of, to reside in any locality ; and therefore the writer feels persuaded that the son of Tovy never possessed any personal right in the soil. Nevertheless, it is evident from Dr. Fuller’s account of Athelstan, that he in some way lost all favour with the king after his father’s decease.

King Harold the First, was the son of Canute, and succeeded him in the throne, anno 1036, but reigned only three years, dying April the 14th, 1039, and was succeeded by his younger brother Hardicanute, King of Denmark, who died at Lambeth, 1041, and was buried at New Winchester ; and was succeeded by a son of Queen Emma, by her first husband Etheldred the Second. This leads us to the reign of Edward the Confessor, who was

crowned at Winchester, 1042 ; married Editha, daughter of Goodwin, Earl of Kent, in 1043 ; and died Jan. 5th, 1066. This brings us to the short reign of Harold the Second, the founder of the Abbey of Waltham.

We have followed up the succession of these kings, that our younger readers may be able the better to see the connexion between Edward the Confessor and Harold, his brother-in-law, and William the Conqueror ; who in the year 1051 visited Edward the Confessor, and no doubt arranged with him relative to the succession of the throne. Seven years after this visit, William betrothed his daughter to Harold, who would have done well by continuing in his friendship, but Harold seeing the weakness of William's title, and knowing his own influence with the English nobility, felt emboldened to resist the claim of William, and perished in the attempt to oppose him.

The time between the date 1017 (in which Canute was established in the throne), to the year 1066, in which Edward the Confessor died, is forty-nine years ; but as Harold founded his monastery four years before the death of the Confessor (and most likely the same time elapsed before Tovy had well established his little town), we cannot fairly reckon more than forty years out of this forty-nine, for

Tovy and his successors to have established their religious plant. It is very probable Tovy erected a chapel and appointed a priest to it ; and this priest or his successor might have pretended to have discovered a wondrous Cross, brought here by angels in a most wonderful manner. Tovy dies (perhaps before this cross was heard of), and Athelstan squanders away all his father's goods and great estate. It seems, however, that this forty years was long enough to establish a religious plant for Harold to build a monastery upon ; but it is self-evident that there was not an established college of many priests here, as they must have starved when Athelstan soon squandered away all his father's goods and great estate, unless the purchaser of the estate continued to support the priest, or priests.

If there had been any important establishment of religious men, or any school here, Dr. Fuller would have discovered it as well as other particulars.

This remark is made to refute the assertions of some who have, in their history of Waltham Abbey, added novelty to truth, and thus spoiled both novelty and truth by producing an instrument calculated to mislead ; as, the while they profess to be faithful, they are false.

Harold, although he succeeded in planting him-

self on the throne, did not retain it a full year, he being slain at Hastings in battle-fight, where William became victorious, and assumed the title of Conqueror; "where either of their swords," (observes Dr. Fuller) "if victorious, might have done the deed, though otherwise, both their titles twisted together could not make half a good claim to the crown."

Githa, the mother of Harold, with two religious monks of this abbey (Osegod and Ailric), hardly prevailed with the Conqueror, who at first denied the burial of him, as his ambition had caused the death of so many, to be entombed in Waltham Abbey, although it was of his own founding; but eventually William relented, and Harold, together with his two brothers, Girth and Lofwin, who fell in the same battle with him, were brought here, and were buried in the choir of the old Abbey-church, which stood at the east end of our present church. This choir has long since been demolished; and Harold's tomb has been lost in the general destruction of this part of the edifice.

Dr. Fuller, in reference to this, says, "Let not, therefore, the village of Harold, on the north side of Ouse, near Bedford, (properly Harewood, or Haleswood, on vulgar, groundless tradition), contest with Waltham for this king's interment."

The writer is aware that one or two historians, who have followed the error of the one who first asserted for fact, that there was a tradition, (notice only a tradition, no proof,) that Harold fled from the battle-field of Hastings, and lived in religious retirement years after this event, at Chester; and the writer is also aware that Mr. Palgrave, in his History of England, has inserted this tradition, which is utterly destitute of even the semblance of truth, in support of itself; and the more it is examined, the more it will discover itself to have been the invention of him who recorded it, as though it had been a tradition of long standing, whereas such a thing was not heard of until it appeared in the writings of the inventor of it; and therefore without the incidents necessary to establish its probability. Was William the Conqueror so easily deceived? And was Githa, the mother of Harold, such an impostor as to feign the death of him, together with that of his two brothers, who fell with him! I trow not.

It is remarkable, that out of all the tombs in the old choir, not one has been preserved; and therefore Harold's is not to be found, any more than those of his brothers, or any of the monks therein entombed.

Edward the Confessor, to assist Harold, (his brother-in-law,) in founding his monastery, bestowed Waltham, with lands contiguous, upon him; and in every way facilitated the building of the Abbey, of which nothing is now remaining save the nave, which forms the body of our church. A structure of Gothic design, very firmly built; and has been observed to stand, perhaps, the most exactly east and west of any in England.

Dr. Fuller informs us that "a picture of Harold in glass was in the north window of the church, till ten years since some barbarous hand beat it down." By comparing various dates, we find this picture of Harold to have been broken in the time of King Charles the 1st, during the civil wars, in which Oliver Cromwell played so conspicuous a part.

The bold pillars of our church are wreathed with indentings, which (it has been affirmed) were originally filled up with brass; and if so (which there is no reason to doubt), must have added much to the beauty of the building. The roof was originally covered with lead, and not ceiled as it now is.

Dr. Fuller writes, "The best commendation of the church is, that on Lord's days generally it is filled with a great and attentive congregation."

Farmer, who wrote his history of Waltham Abbey

in 1736, which is nearly a century after Dr. Fuller, laments over the thinness of the congregation in his day. At the present time, 1865, the congregation perhaps is larger than it ever has been before in any period since it was erected, which is now fully eight hundred years.

Harold dedicated his monastery to a Holy Cross, said to have been found far westward, and brought to Waltham by miracle, as the popish party write; when the town received the addition of Holy Cross to that of Waltham.

The writer has never yet met with any records relative to what became of this Holy Cross, and therefore cannot give any information concerning it, save this only, that it was the subject of a Romish miracle; and as but few persons are permitted to witness the proof of their miracles, it may be presumed, that when this wondrous Cross had performed its mission, the same angels who miraculously brought it here, by the same means conveyed it away again, and have not left one particle of it behind for Waltham Holy Cross to venerate.

Harold's foundation was for a dean, and eleven black canons; each canon had a manor, and the dean six, for maintenance.

In the charter of confirmation made by Edward

the Confessor, besides Northland, in Waltham (the one which Dr. Fuller believed to be that which is now called Northfield), wherewith the monastery was first endowed, together with seventeen lordships, or manors. The manors named in this charter are these: 1st. Passefield (*in High Onger*); 2nd. Walde (*South Weald*); 3rd. Upminster; 4th. Walthfare (*New Hall, in Boreham*); 5th. Supperdene, or Tippedene (*a manor in Epping, whereon the Church stands*); 6th. Alwertowne (*not known*); 7th. Wodeford (*Woodford*); 8th. Lambehide (*Lambeth*); 9th. Nesingan (*Nazing*); 10th. Brickindune (*Brickendon, Herts*); 11th. Melnho (*in Bedfordshire*); 12th. Alichsea (*in Bedfordshire*); 13th. Wormeleia (*Wormley, Herts*); 14th. Nichelswell (*Netswell*); 15th. Hitchche (*Hicche*); 16th. Lukendon (*Loughton*); 17th. West-Wealtham (*West Waltham, in Berkshire*); all of which the king confirmed to the monastery free from all guilds and payments, in the most full and ample manner; witness himself, Edith his queen, Stignand archiepiscopus Dorobornensis, Count Harold, and many other bishops and lords subscribing the charter.

That the affairs of this monastery were in a very unsettled state, when the death of its founder had happened so suddenly, will be readily perceived; and

the only alternative left for the dean and canons, was to do their best to make the Conqueror their friend by submitting to his will.

William laid claim to this Abbey as being the personal property of Harold, and transferred their possessions into the hands of Walcher, Bishop of Durham. And at the time of the survey, they appear to have held but half a hide of land. There appears reason to believe that the dean and canons compounded for their manors with Walcher, who purchased the earldom of Northumberland, where his behaviour brought on him the punishment of the populace, who took the law into their own hands and murdered him on the 4th of May, 1080; after which, the charter of Edward the Confessor appears to have been the means of saving the monastery; and not long after the Conqueror's reign we find Waltham Abbey received considerable additions to their maintenance. Maud the first queen of King Henry the First, bestowed on them the mill at Waltham; and Adelsia, (second wife of the above Henry) being possessed of Waltham, as part of her revenue, gave all the tithes thereof, as well of her demesne as all tenants therein, to the canons of Waltham.

Dr. Fuller, in reviewing the prosperous days of

the abbey, remarks, with some degree of manifest feeling, that “a glutton monastery in former ages makes a hungry ministry in our days.” And sorrows over the idea of an abbey, and a parsonage inappropriate, worth eight pounds per annum, in the same place ; and adds, “had not Waltham Church lately met with a noble founder, the minister thereof must have kept more fasting-days than ever were put in the Roman calendar.”

The monastery, as Harold had instituted it, continued 115 years, (from the year 1064 to 1177).

In 1174, the Archbishop of Canterbury suspended the dean, (Guido or Wido Rufus,) absent and unheard: he, as well as the canons, having been charged with great and grievous irregularities.

Under very peculiar circumstances to himself, King Henry the Second changed Harold's foundations, (from seculars of the Benedictine order) to regular canons of the order of St. Augustine ; and increased the number to sixteen.

My young friends will remember that King Henry the Second, and Thomas à Becket, Archbishop of Canterbury, were at variance. The cause of their quarrel was this : Several of the priests, being found guilty of infamous crimes and murders, the King commanded that justice should be executed upon

them with the same impartiality as upon those who were not in holy orders.

Becket opposed him in this, pleading that the clergy were exempt from civil judicature ; at which the King was so much displeased that he resolved to curb the insolence of Becket. Becket, aware of this, hurried off to Rome, and influenced the Pope (Alexander the 3rd) in his behalf. Some time after this a partial reconciliation was made between them, and Becket returned to his see of Canterbury, where, continuing his former insolence, some gentlemen, to revenge the King's quarrel, fell upon Becket, and dashed out his brains in the Cathedral Church of Canterbury. The King became alarmed at this, and fearing the displeasure of the Pope, he declared to him his innocence in the affair of the murder of Becket ; nevertheless, at the same time, he expressed his willingness to undergo such penance as his holiness the Pope should see fit to impose, although perfectly innocent of the death of Becket. The Pope, however, makes him pay very dearly for his absolution ; and he enjoins him to suffer appeals to Rome ; to quit his claim to investitures ; to keep two hundred men in pay for the holy war ; and that in England they should celebrate the feast of that glorious martyr St. Thomas à Becket.

The words of the Pope's bull are as follows :—
 “ We strictly charge you that you solemnly celebrate, every year, the birth-day of the glorious Martyr Thomas, sometime Arch-bishop of Canterbury ; that is, the day of his passion ; and that, by devout prayers to him, you endeavour to merit the remission of your sins.”

This poor pitiable King of England, trembling under the power and cruelty of the Pope, is compelled to strip himself, to walk barefooted, and submit to be whipped by monks, some of whom give him five lashes, others give him but three.

This poor humbled King vows to erect an abbey to the honour of God and St. Thomas à Becket, and in order to fulfil his vow as well as he can, deposes Galfry, bishop of Ely, and Gilbert, bishop of London, as his commissioners, to receive of the Abbot and Canons their resignation of the abbey to the King, he having promised to honour Thomas à Becket by endowing a monastery.

This done, the King proceeded to Waltham Abbey on the 3rd of June, 1177, where Walter, bishop of Rochester, on the part of the Archbishop of Canterbury, Gilbert, bishop of London, John of Norwich, and Hugh of Durham, met him, proceeded to change the old foundation, and to increase the num-

ber of religious men therein, the King having procured a charter from the Pope.

I need not say anything as to the charter of confirmation given by King Henry the Second to the abbey, save that it established to the monastery all their privileges and possessions, old and new, in the most liberal manner—all being established (even to the appointment of a chapel in the abbey to the honour of that glorious Martyr, Thomas à Becket,) just as the Pope would have it. At this time kings were but mere tools in the hands of the reigning popes, to perform their pleasure.

We learn from Newcourt's Repert., vol. ii. p. 628, that Guido, the late Dean, was present at the new ordination, when the King gave him a manor during life in exchange for his deanery, and to the former Canons the value of their prebends during their lives; after to revert to the abbey.

It appears to be most probable that it was at the new ordination the abbey was dedicated to St. Lawrence, in addition to that of the Holy Cross.

Having hinted at the power of the Pope of Rome, in the instance of King Henry the Second, the writer fears lest his young friends should hastily conclude that his was such a flagrant offence, that it called for the interference of the Pope, who would not,

perhaps, thus have acted had it not been a crime of unusual magnitude ; whereas, the fact is, the Pope generally cared more (when the Church was affected) about the obedience of the kings, than they did about their otherwise great crimes. The Popes enforced the obedience of the kings, in all they saw fit to dictate to them ; for instance, King John offended the Pope by using too much freedom of style in opposing the will of his holiness the Pope, in refusing to allow Stephen Langton to become archbishop according to the Pope's appointing. The Pope, to show his displeasure. and to chastise him for his disobedience, interdicted the whole kingdom ; so that there was no religious service, no saying of mass, no reading of prayers for several years. And, to the horror of the people, no burial-ground or burial service was allowed for their dead, who were buried out of consecrated ground like dogs, without the help of the clergy ; who studied the will of their master, the Pope, even to the heightening of the afflictions, both of the people and their King. At length, the Pope proceeds to excommunicate the King, and absolves his subjects from their allegiance to him ; and next, he proceeds to encourage foreigners to invade England (our own dear native land,) guiltless ; assuring them that it

would expiate all their other sins to conquer England at his bidding. This so terrified the King, that in order to avert this calamity, he is led to resign the kingdoms of England and Ireland to Pandolphus, the Pope's legate, who haughtily received it from King John, the while he presented it to him on his knees. Pandolphus received the crown from John, and insolently trampled it under his feet, in the presence of the servants and attendants of this degraded king.

This may suffice to show the power exercised by the popes over our ancient kings, and therefore over our nation, when our venerable abbey was in its glory.

King Richard the First succeeded his father, (King Henry the Second,) and confirmed to the abbey his father's foundation, and gave lands in Waltham parish to Richard Fitz Archer to hold in fee, and hereditary of the abbey. The above Richard Fitz Archer planted himself at Copped Hall.

About this time, Hugh Nevil, with the consent of his wife and son, gave the manor of Thorndon to the monastery of Waltham.

King Henry the Third used often to retire to Waltham Abbey, (it being the nearest mitered

monastery to London,) to avoid the expense of court keeping as much as possible. Not having it in his power to bestow many fresh estates to the abbey, he granted to the abbot and monks the tolls arising from a weekly market, and an annual fair of seven days' duration; which he bestowed on Waltham with a view of increasing the revenue of the monastery. This fair, even in Dr. Fuller's time, had been divided into two of shorter duration; one held on the 3rd of May, and the other on the 14th of September; and a statute for hiring of servants, held on the 25th of the same month. The weekly market retains its chartered day, Tuesday.

This grant of a market and fair must have been a greater boon to the people of Waltham and its environs, than we can well appreciate in the present day of civil and religious liberty, until we come to reflect upon the fact, that in former days persons were not allowed to stroll about just as they pleased from place to place, or to congregate together, only under the sanction of the king or his officers. And, although markets and fairs were chiefly granted to enhance the revenues of religious houses, still we cannot but look upon them as the means of promoting the full flow of the civil liberty we now enjoy.

About the thirteenth year of the reign of King Henry the Third, Simon was made abbot; and during his first year the men of Waltham came into the marsh, which the Abbot said formerly belonged to the convent in common with the inhabitants; and killed four valuable mares, and drove away all the rest belonging to the Abbot, who put up with this injury and took no steps in the matter.

The following year, the same men waited upon the Abbot on the Thursday before Easter, in the name of the whole parish, and requested him to remove his mares out of the marsh. He refused; adding that if his bailiffs had placed his cattle where they ought not, they would do well to have it amended; yet to defer the affair till the Tuesday after Easter. On the Tuesday appointed, Richard, duke of Cornwall, brother to the king, came to Waltham, and at the same time the men and women of the town repaired to the gates of the abbey to receive the Abbot's reply. He told them he could not decide with them for the present, as he was going into Lincolnshire to visit the Justice Itinerant: but by his prior and other canons, he desired them to be patient till his return, when he would mend what was to be mended. They would not comply with this request, and in the height of their excitement

lost all due respect toward either the Abbot or his royal guest, and reviled and railed at the Abbot; then went off into the marsh, and in driving the Abbot's mares and colts out they drowned three of them and injured ten more, and beat their keepers who resisted, "even to the shedding of blood."

When the Abbot returned, the townsmen, fearing the consequences of their riot, desired a reconciliation, and preferred to pay him damage. But the next day, when the performance of their promise was expected, away went the Waltham-men with their wives and children to London, to the King, enraging him against the Abbot, accusing him, that he would disinherit them of their rights, bring up new customs, take away their pastures, and to use their own words, "eat them up to the bones;" and that he had wounded and abused some of them who stood defending their own rights. This false report was believed by many, for a time, to the great disgrace of the convent of Waltham. The Abbot would not put up with so great a wrong; and having episcopal power in himself, proceeded to the excommunication of the rebellious Walthamites; who aimed to defend themselves and their rights by the common laws of the realm; and when the trial came on, the Abbot made both his own rights and

their riot to appear; and at the King's Bench, the Walthamites were obliged to confess that they had done evil, and were amerced twenty marks to the Abbot, the which he not only remitted to them, but also, on their submission, released them from the excommunication.

As soon as the Abbot was done with this lawsuit, he was occupied with another of more importance. Peter, duke of Savoy, the King's uncle, on whom the King had conferred many manors, and amongst them, that of Cheshunt. Peter contended, the Lea (the river called the King's Stream) divided Hertfordshire from Essex; and the Abbot maintained that the small Lea stream, running nearly half a mile to the west of the King's Stream, was that which divided the counties. The Abbot appears to have gained his point at this suit, and the Duke seems to have quitted his claim to all on the east side of the small Lea river. But, soon after, a new suit was commenced, which continued many years, and was pending when the abbey was dissolved.

In the boundary of the Forest of Essex, all land on the east of the Small Lea, is claimed as being in this forest. Whether the forest was partly in Hertfordshire or not, we must leave, as this dispute was never decided. But the county of Essex is now

generally allowed to extend as far as to the Small Lea stream.

Dr. Fuller writes: "Meantime, while the Abbot and monks of Waltham were vexed with the men of Cheshunt, they found more favour (if public fame belies them not,) from some loving women in that parish; I mean, the holy sisters in Cheshunt nunnery." And Mr. Farmer, in his history of Waltham Abbey, relates an incident of one Sir Henry Colt waylaying the monks and catching them in a buck-stall, (a trap to catch deer in,) as they were returning from the nunnery; and presenting them to the King Henry the Eighth, who laughed at the trick, and said, "He had often seen sweeter, but never mere beautiful or fatter venison."

At the dissolution of the abbey, King Henry the Eighth bestowed the site of it, with many large and rich lands belonging thereto, on Sir Anthony Denny; and King Edward the Sixth confirmed the same.

Sir Anthony died about the second of Edward the Sixth, his wife Joan surviving him. She was the daughter of Sir Philip Champernoon, of Modbury in Devonshire. Dr. Fuller says she was "a lady of great beauty and parts, a favourer of the Reformed religion when the times were most dangerous."

When Anne Aschot was imprisoned in the Compter, Mrs. Denny sent eight shillings to her secreted in a violet cloak to help her in her trial of persecution. She was the daughter of Sir William Aschot in Lincolnshire, and was under confinement for professing the Reformed religion; she was removed to the Tower and there racked; and was so dreadfully tortured, that not being able to stand, she was carried in a chair to the stake in Smithfield, where she was burnt, 1546. This is one of the persecutions in the last year of the reign of Henry the Eighth. Mrs. Denny must have feared when she knew that poor Anne Aschot was racked to make her divulge who her friends were, and if she had any at court; the Queen being suspected, and the King just upon the point of giving her up to the will of the bishops, the which, for her sake, was most providentially prevented by her wise dealing with the King her husband.

Dr. Fuller informs us that Mrs. Denny "bought the reversion in fee of Waltham from King Edward the Sixth, paying three thousand and —— hundred pounds for the same, purchasing therewith large privileges in the forest as by the letter patents doth appear."

The church became a curacy or donative, in the

gift of those who held the site of the abbey, with only the small stipend of eight pounds per annum.

The grandson of the first Sir Anthony Denny, Sir Edward Denny, (who was created Earl of Norwich,) settled on the curate and his successors a house, one hundred pounds per annum, besides wood, &c. out of the Claverhambury estate, situate near Copped Hall in this parish.

On the site of the abbey the above Sir Edward Denny built a noble mansion, which was called the Abbey House; this building was erected in the reign of Queen Elizabeth. It was after some time either rebuilt or beautified by Charles Wake Jones, Esq.; it had two wings, one on each side of the front; it contained a hall forty-nine feet long, and twenty-five feet six inches wide, twenty-eight feet high, paved with fine white stone and square black marble.

The entrance to this house was from the Romeland over the abbey bridge into the court-yard leading to the house, through an avenue of stately sycamore trees; long since taken away.

This house was pulled down in or about the year 1770; the stables were converted into a dwelling-house, which was occupied by Mr. William Pigbone, whose vault is in the churchyard, before our Lady's

chapel. After his decease, (and before his affairs were settled,) this house mysteriously caught fire, and much of the furniture, together with some writings of great value to the family, together with the house, was destroyed in or about 1766.

After the necessary repairs, and rebuilding, this house with its garden (called the Abbey Garden,) was let to a market gardener; and it has continued to be a market garden, under different occupiers, ever since. It contains about twelve acres of land, which is generally walled in. In it stood the far-renowned Tulip-tree of Waltham Abbey, which used to blow with innumerable flowers in the months of June and July. Great care was taken of this tree, and many unsuccessful attempts were made to propagate from it; and, as is the case with all things related to time it died, having maintained its situation in the garden, as a prominent feature, more than three hundred years. In Lewis's Topographical Dictionary, its circumference is stated to have been nine feet six inches at that time; but it was much larger than this before it died. After it had been dead some few years it was cut down, and used in making various articles of furniture and ornaments of curiosity. The wood of this singular tree was very hard, and of a dark-brown colour,

with very few marks or grains about it. The wood, perhaps, was most chiefly prized on account of its antiquity, situation, and size; it having been allowed to have been the largest and the only one of the sort known to have grown in England. Its height was in proportion to the bulk of its stem; and when in its prime the top branches were perhaps fifty feet high.

There was, likewise, another singular tree (in the churchyard), which was called the Cotton-tree. In the months of June and July, the while the Tulip-tree was in bloom, the churchyard used to be strewn about in various directions with a downy substance resembling cotton. This tree, perhaps never exceeded twenty-five feet in height, nor in circumference more than five or six feet. It appeared to be of the willow class and grew hollow, and one-sided as willows do. Some mischievous boys once stuffed it with shavings, &c. and set fire to it, but the fire was extinguished before the tree was much hurt. It stood some years after this event, and made several new shoots at the top; but it was impossible for it to make anything like wood, as it was, at last, but the mere bark of one side of the former tree, supporting a pollard-like top, composed of a few stunted branches, one of which the writer

now has in his possession, together with a piece of the bark which is nearly three-quarters of an inch thick, and not in any way like the bark of the willow-tree, but rather more resembles that of the elm.

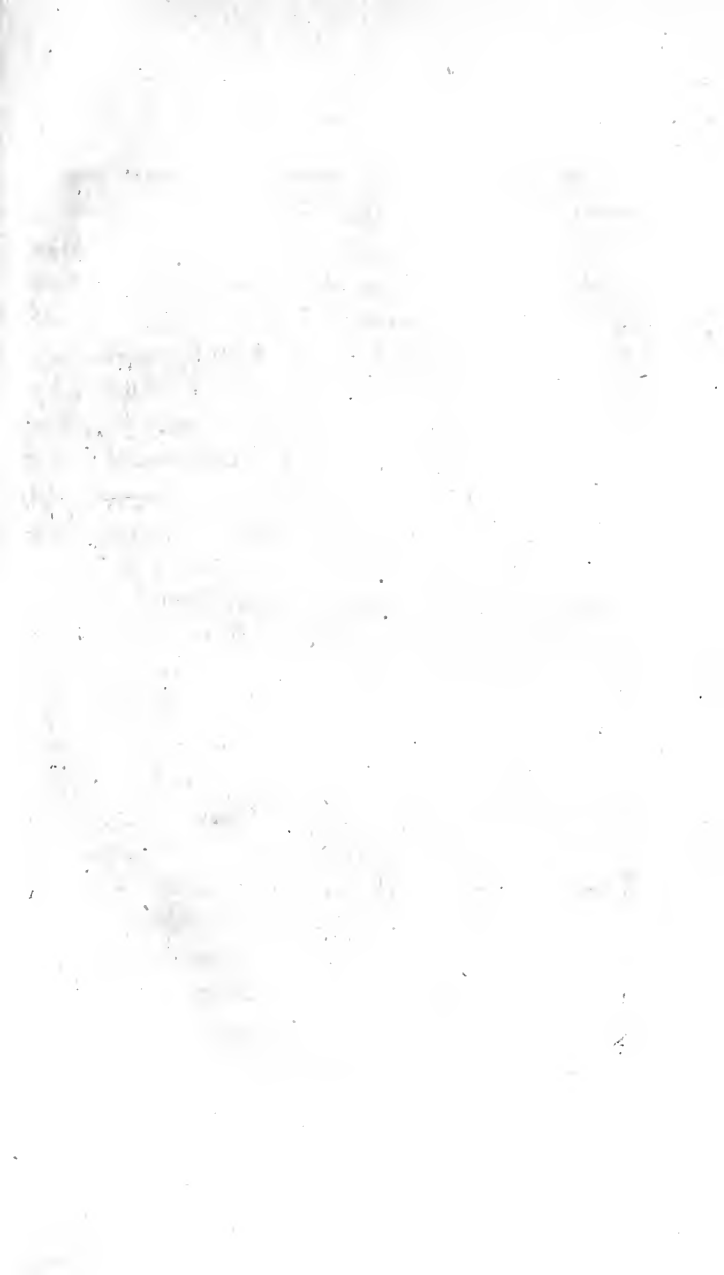
The while Mr. Wollard held the Abbey-garden, in digging to make a soil to plant in at the depth of six feet, his men came upon the foundation of the pillars of the choir, (in 1786,) a cavity at the bottom of a wall, in which was mould to the depth of four feet, and two of foundation; and then a stone coffin bedded in the brick and stone-work; the coffin was of blue Pembroke marble, seven and a half feet long, within it was a coffin of thin sheet lead, with a cross faintly scratched upon it. On its being cut open there appeared a corpse, which on the admission of the air fell to pieces. At the bottom of the coffin lay a mass of moist white matter, not much unlike mortar in appearance and smell; in which were fragments of something like thread, but very indistinct.

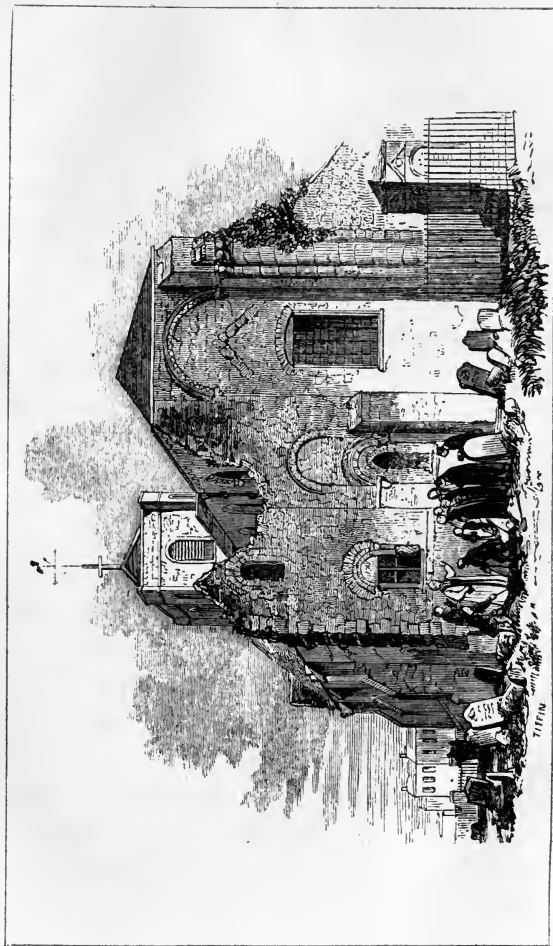
This, it must be remembered, is a more recent discovery than that which Dr. Fuller refers to, as having been found in the same garden by the gardener of Sir Edward Denny, under a fountain, in the reign of Queen Elizabeth, and was at that time

thought to have been the coffin of King Harold; but a full and impartial examination of the tomb itself, bearing as it did a cross fleury upon it, together with its generally too modern appearance for Harold's time, greatly weakens the supposition; and even Dr. Fuller admits of the doubtfulness of it, as we gather from his own words, in which he says, relative to this affair, that it was "much descanted on with art;" in other words, that it was much questioned, if not in some instances disputed; so that the one discovered by Mr. Wollard, having a faintly scratched cross upon it, as though done in a hurry, appears to have a better claim to the idea of its having been that of Harold's or one of his brothers than the one before referred to. Or it may be, even yet, that Harold's vault has not been discovered, although buried there, as the whole of the foundations have not to this day been thoroughly explored. But as Dr. Fuller has given (in his *Worthies of England*, page 320,) the following relative to that which he appears to have valued as the tomb of Harold, we here insert it.

"The ensuing relation written by the pen of Master Thomas Smith, of Sewardstone, in the parish of Waltham Abbey, a discreet person not long since dead.

“ It so fell out that I served Sir Edward Denny, (towards the latter end of the reign of Queen Elizabeth of blessed memory,) who lived in the abbey of Waltham Holy Cross in the county of Essex, which at that time lay in ruinous heaps; and Sir Edward began slowly now and then to make even and ready some of that chaos. In doing thereof, Tomkins, his gardener, came to discover (among other things) a fair marble stone, the cover of a tomb hewed out in hard stone. This cover, with some help, he removed from off the tomb, which having done, there appeared to the view of the gardener and Master Baker, the minister of the town, (who died not long since,) and to myself and Master Henry Knagg (Sir Edward’s bailiff,) the anatomy of a man lying in the tomb abovesaid, only the bones remaining, bone to his bone, not one bone dislocated; in observation whereof, we wondered to see the bones still remaining in such due order, and no dust or other filth besides them to be seen in the tomb. We could not conceive that it had been the anatomy of bones only, laid at first in the tomb; yet if it had been the whole carcass of a man, what became of his flesh, &c.? For, (as I have said above,) the tomb was clean from all dirt and dust, besides bones. This, when we had observed, I told them that if they did but





WALTHAM ABBEY CHURCH,
The east end view, shewing the great Norman arch.

touch any part thereof, that all would fall asunder, for I had only heard somewhat formerly of the like accident. Trial was made, and so it came to pass. For my own part, I am persuaded, that as the flesh of this anatomy to us became invisible, so likewise would the bones have been in some longer continuance of time. O! what is man then, which vanisheth away like unto smoke or vapour, and is no more seen?"

Here is cause sufficient to humble us to the dust; and to cause us to look up unto the Author and giver of eternal life, for the salvation of our souls which can never die, or decay.

We will now turn our minds to consider the construction of the Abbey Church when in its perfected state; and first we observe it was a cruciform, or cross-like shape.

In order the better to realise its shape and appearance, let us proceed to the outside of the east end of our church, (the only remaining portion of the once magnificent structure,) and there examine the bold Saxon arch, now filled up, (and lately adorned with a new window of coloured glass),—having reflected that this archway was originally the entrance into the tower, and north and south transepts, thence into the choir, (that part where the worship was per-

formed). Let us suppose that we have three more similar arches in addition to the one still standing, and that we place one of the three opposite to it, about thirty feet more towards the east; and then, the other two arches we erect, the one on the north side and the other on the south, so as to form a square; the northern and southern arches leading into the two transepts, and the eastern arch leading into the choir. On the top of such four arches, and supported by them, the tower, or old steeple stood, having in it five large and tunable bells. In regard to the size of this place, it will be necessary to bear in mind that the square formed by these four arches was thirty feet, the choir was ninety feet in length, and fifty-five in breadth, the nave is one hundred and eleven feet long, and fifty-five feet wide. In the nave there were north, south, and middle aisles, but in the choir there was only a centre aisle. In this way one may be led to form a tolerable, if not quite a correct idea of the shape and appearance of the Abbey when in its prosperity.

As to the plan of the monastery itself, with all its different dormitories and other offices, we must leave, as there are no records affording information on this point.

The present steeple was built chiefly, if not en-

tirely, out of the old materials of the various ruins in the reign of the cruel and persecuting Queen Mary ; and stands as a monument erected to record the horrors of her despicable reign.

This steeple is eighty-six feet high ; each foot cost thirty-three shillings and fourpence in building ; it was three years in building. The top thirty-three feet cost forty shillings per foot, on account of the danger and difficulty of the work ; to complete which the parish was obliged to sell the bells which they had purchased at the dissolution of the abbey, out of the old tower, and had erected a wooden frame to hold them in till the new steeple was ready to receive them ; but they were obliged to sell their bells to enable them to finish their steeple. Dr. Fuller, in reference to this event, observes : “so Waltham, which formerly had steeple-less bells, now had a bell-less steeple.”

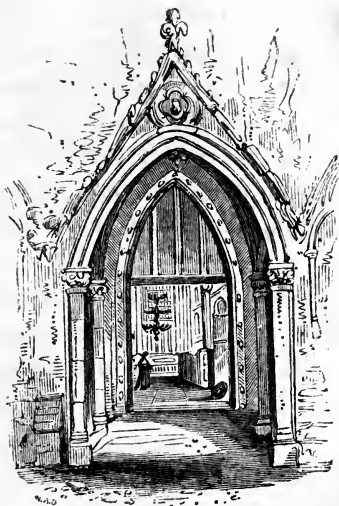
This steeple was without bells some years, until the parish became rich enough to purchase six. The honorable James, Earl of Carlisle, at the expense of £42. 10s. 6d., gave chimes for these six bells, which used to perform every four hours—at 4, 8, and 12 o'clock. And the great bell used to ring at four in the morning to call the apprentices up to their work, and again in the evening at eight o'clock, for them

to leave work. So that from Michaelmas to Lady-day she was called into requisition to arouse the slumberers, and again to remind the weary of the approaching hour of rest.

After a time an effort was made, and the number of bells increased to eight.

The bachelors and maids of Waltham Abbey, by a voluntary collection amongst themselves, purchased the treble bell, at the cost of £13. 12*s.* 8*d.*, and the parish (out of their funds) paid for the other. This was effected in the time of Oliver Cromwell (in 1656), when persons had lost the dread of Roman influence, and began to have more confidence as to the stability of our National Church.

Before the late alterations (which are decided improvements), the chancel was parted off by a partition work, which extended right across the church; most likely erected in the time of Queen Mary, for the sake of having the rood-loft restored. This partition stood at the distance of thirty-four feet six inches from the Saxon arch or east wall.



THE INNER PORCH

through which we obtain a glimpse of the interior of the church as it used to appear when the brass chandelier formed so conspicuous a feature in the place.

The chief entrance into the church is, *now*, through the steeple, under which is the above *Inner Porch*, which appears to have been renovated and beautified in the reign of Henry III. or Edward I.; about this period the chapel, called "*Our Lady's*," was erected in a corner formed by the *south* transept.

Formerly the *chief* entrance was through the large porch contiguous to *Our Lady's Chapel* and *Charnel House*, now converted into a school-room, so arranged that on Sundays it forms a large sort of gallery, open to the church, the wall being taken away which formerly shut it off from the church, when it was, for many years, occupied both as a school-room and a vestry.

The south porch is now converted into the vestry, wherein Moses and Aaron, taken away from the altar-piece, together with the old sounding-board, now used as a large table, are, with other things, preserved.

During the late repairs an old axe, a key, &c. were found; which appear to have been lost, perhaps in the ruinous state of the Abbey, and had lain there buried for many generations. They are now preserved in a glass case, as relics of antiquity belonging to the church.

Those who saw our church during the late repairs, when the galleries and pews were all taken away in order to have it new floored, &c., had a fair view of what this part of the Abbey was originally, when it formed an outer porch, leading into the choir where the worship was performed.

Before the late improvements, this edifice was

clustered with things which were in opposition to the architectural design of the building itself. An unsightly gallery, on the south side, extended nearly half way along from the west end ; and at one time the singing-gallery was perched up much higher than the other on the west wall, the side nearest to the south wall being chosen, for it gave it the appearance of a box stuck up in the corner of a large building at a great height. This was removed some years before the recent improvements, to give place to a new organ gallery, the whole width of the west wall, built to receive a new organ, the gift of —— Liverton, who paid to Messrs. Flight and Robson, the builders, one thousand pounds for it. This gallery was built unproportionably high, and few persons, at first, dared to look over the top of the pallisade which formed the front.

Under this gallery there was another, so that there were two galleries at the west end and one on the south when the recent improvements were commenced ; and which have swept away every thing which was out of the architectural order of the building, even to the partition which separated the chancel from the church.

In the centre of the church, and suspended from the ceiling, was a large and handsome brass chandelier,

which held thirty-six candles, and used to be lit up only on the evening of Good Friday, when the church used to be thronged with persons from the surrounding parishes for miles, who were chiefly attracted by the singing of the parish choir, at that time deservedly in repute. The chandelier was removed in effecting the restoration of our now beautiful church.

In 1662, during the reign of King Charles II., the King's Arms, which cost the parish twenty pounds, were set up. There was, previous to this, in this church, the arms of Philip and Mary.

The late alterations of our church consist of various and judicious arrangements, such as new pews, a new painted glass window in the Saxon arch, beautifying the ceiling, repairing and otherwise improving the organ, and building the gallery for it at a more proportionable height, new flooring, cleaning the large pillars from the whitewash with which they were almost plastered, restoring, painting, etc., the which we need not further notice here.

In Waltham Church, of olden times, there were established six obits. To defray the expense of which, the parties prayed for (though dead and buried, and therefore having no share in anything in this world any more) left lands, etc., to pay the priest for praying for their souls. Thomas Smith

bequeathed a tenement in the corn market ; and others gave lands in Upshire, called Paternoster Hills, and other lands elsewhere ; one bequeathed a stock of eighteen cows, which the churchwardens used to let out yearly to farm for eighteen shillings per annum, settling their accounts at the feast of Michael the archangel.

Dr. Fuller's accounts of these obits we here insert as instructive, since these superstitious obits are no longer regarded necessary, or to be available of any interest to the soul, whose destiny is eternally fixed at the time of its departure from time into eternity.

“ Know, then, there were six obits which the churchwardens did annually discharge ; namely, for Thomas Smith and Joan his wife, on the 16th of January ; for Thomas Friend, Joan and Joan his wives, on the 16th of February ; for Robert Peest and Joan his wife, on the 10th of April ; for Thomas Towers and Catherine his wife, on the 26th of April ; for John Breges and Agnes his wife, on the 31st of May ; for Thomas Turner and Christian his wife, on the 20th day of December. The charge of an obit was two shillings and twopence, and if any be curious to have the particulars thereof, it was thus expended :—To the parish priest, fourpence ; to the lady's priest, threepence ; to the charnel priest,

threepence ; to the two clerks, fourpence ; to the children (these I conceive to be the choristers) threepence ; to the sexton, twopence ; to the bellman, twopence ; for two tapers, twopence ; for oblation, twopence. O the reasonable rates at Waltham ! two shillings and twopence for an obit, the price whereof in St. Paul's in London was forty shillings ! For (forsooth) the higher the church, the holier the service, and the dearer the price, though he had given too much that had given but thanks for such vanities."

On the south side of the church stands *the* chapel, called our Lady's chapel, which appears to have been built in a corner, formed by the south transept : the break in the wall, still visible, near this chapel, shews itself to be a remaining portion of one of the walls of the transept.

This chapel appears to have been most beautifully built, supported by buttresses, having on them both niches and canopies ; a charnel house under this chapel is worthy of our notice, the arches of which are still very handsome. Dr. Fuller says it is the " fairest I ever saw," though at that time it was used for no other purpose than to keep the bones in which were from time to time dug up in the churchyard.

It is evident that this beautifully arched place, was not at first intended ever to have been con-

verted into a charnel-house, but was built for a place of especial worship ; perhaps for the performance of obits, or prayers for the dead only.

There was a priest specially appointed to this chapel called our Lady priest. In the reign of King Edward VI., the account of the lands, etc., left for the payment of these obits was delivered in—at the same time saying that they were left for the maintenance of a priest ; and that the said chantry was then without any officiating priest. As we proceed, we shall see that the reading desk, belonging to this chapel, was covered with silver.

We shall now proceed to gather information from the churchwarden's accompt books, the which Dr. Fuller transcribed into his history of Waltham Abbey.

The 34th of King Henry VIII. Anno 1542.

“ Imprimis, for watching the sepulchre, a groat.” This being found in each yearly account, Dr. Fuller seems to be inclined to believe it to have been a superstitious watching, in imitation of the soldiers watching the sepulchre of Christ.

“ Item. Paid to the ringers at the coming of the King's Grace, sixpence.” The king had a small house in the Romeland, to which he often repaired, at which times the bells were not rung, so that this ringing was on some special occasion.

“Item. Paid unto two men of law for their counsel about the church-leases, six shillings and eight-pence.”

“Item. Paid the attorney for his fee, twenty pence.”

“Item. Paid for ringing at the prince’s coming, a penny.”

The 35th of Henry VIII., Anno 1543.

“Imprimis. Received of the executors of Sir Robert Fuller, given by the said Sir Robert Fuller to the church, ten pounds.” This Sir Robert Fuller, was the last Abbot of Waltham Abbey ; and care should be taken not to confound him with Dr. Fuller, who was not an abbot, but a Protestant clergyman, and who became the incumbent of Waltham Holy Cross, rather more than a hundred years after Robert Fuller the last abbot died.

The 36th of Henry VIII., Anno 1544.

“Imprimis. Received of Adam Tanner, the over-plus of the money which was gathered for the purchase of the bells, two pounds four shillings and eleven pence.” The king’s officers, at the dissolution of the abbey, sold the five bells in the old tower ; and the parish purchased them by subscription.

“Item. Received of Richard Tanner, for eight

stoles, three shillings." A stole was a vestment which the priest used to wear.

"Item. Paid for mending the hand-bell, two-pence." This bell used to be carried in the sexton's hand at the circumgstation of the sacrament, the visitation of the sick, and such occasions.

"Item. Paid to Philip Wright, carpenter, for making a frame in the belfry, eighteen shillings four pence." The bells being bought by the parishioners, were taken out of the decayed tower, and a timber frame was made in the south-east end of the church-yard, and a shift made for some years to hang the bells thereon.

The 38th of Henry VIII., Anno 1546.

"Imprimis. For clasps to hold up the banners in the body of the church, eight pence." These banners, Dr. Fuller informs us, were superstitious streamers, usually carried about in procession.

"Item. Paid to John Boston for repairing the organs, twenty pence." From this, it appears that Waltham Church had in the year 1546, two organs; how large they were we can not say, nor whether they were or were not much out of repair when John Boston repaired them, charging ten pence each. At the beginning of the seventeenth century

Waltham Abbey sold an old organ to the churchwardens of Cheshunt, which played five tunes. The singers of Waltham Abbey rendering it of no use in their church; so that there was no organ in our church from that time until 1819, when Mr. Liverton presented the present one to the parish.

The 3rd of King Edward VI. Anno 1549.

“Imprimis. Sold the silver plate which was on the desk in the charnel (?) weighing five ounces, for twenty-five shillings.” From this we see that at least one of the reading desks was inlaid with silver, and was the desk belonging either to our Lady’s chapel, or to that which appears to have been called the charnel, merely from the event of its having had bones deposited in it when it had become useless as to that for which it was at first intended.

“Item. Sold a rod of iron, which the curtain ran upon before the rood, nine pence.” The rood was an image of Christ on the cross, made generally of wood, and erected in a loft, just over the passage out of the church into the chancel. The rood-loft contained not only Christ on the cross, but also his mother, and his beloved disciple John, to whom Christ commended the care of Mary his mother.

Dr. Fuller observes :—“The church (forsooth)

typified the church militant, the chancel represented the church triumphant; and all who will pass out of the former into the latter, must go under the rood-loft; that is, carry the Cross, and be acquainted with affliction." He expresses himself as prompted to make these remarks on account of Harpsfield (a Catholic), who might be presumed to be learned in his own art of superstition, pretended to be ignorant of the reason for the rood institution.

"Item. Sold so much wax as amounted to twenty-six shillings." The wardens appear to have bought wax, and to have had it made into candles by the poor, in order to save extra expense; and now as the Reformation has let in a brighter light than that of wax candles, the wardens sell off their stock of wax, and give up this branch of business.

"Item. Paid for half of the book called Paraphrase, five shillings." By the seventh injunction of Edward the Sixth, each parish was to procure the "Paraphrase of Erasmus, namely the first part thereof on the Gospels, and the same to be set up in some convenient place in the church." In this, King Edward the Sixth appears to have adopted the same plan which his father (Henry the Eighth) had used in regard to the Bible. On the 6th of

May, 1541, Henry the Eighth commanded, by proclamation, that the new Bible then just published, the greater volume should be set up in every parish church, that the people might read therein. This was to be done before All Hallowtide, under the penalty of forfeiting forty shillings for each month after that time. [“In the vestry of the parish church of St. Michael’s, Southampton, there are preserved to this day the reading desks where persons used to read the Bible after the Reformation, and the chains by which the Bibles were fastened to the desk.”]

“Item. Spent in the visitation at Chelmsford amongst the wardens and other honest men, fourteen shillings and fourpence.” This was the first visitation (held by Nicholas Ridley, then the new Bishop of London) when our wardens were first called upon to appear out of Waltham, whose abbot formerly held episcopal jurisdiction.

The 5th of Edward VI. Anno 1551.

“Imprimis. Received for a knell of a servant to the Lady Mary her Grace, ten pence.” Mary, afterward Queen, at this time was residing at Copped Hall (the former house stood in Waltham parish) under the care and supervision of her brother,

Edward the Sixth, during which time this servant of hers died.

“Item. Lost forty-six shillings by reason of the fall of money by proclamation.” Henry the Eighth much debased the English coin, to his own gain and his subjects loss. His son decried bad money by his proclamation, and endeavoured to remedy this wrong ; but, dying so young, he did but little in this difficult undertaking ; and this was not remedied until the reign of Queen Elizabeth.

“Item. Received for two hundred and seventy-one ounces of plate, sold at several times, for the best advantage, sixty-seven pounds fourteen shillings and nine pence.” At this time the clergy, here, consisted of three priests, together with three choristers, and two sextons ; this little fraternity was (at this period) dissolved, and the remainder of the rich plate of this abbey, which was found in their possession, sold for the good of the parish. At the dissolution, the King’s commissioners did not seize on all the plate as they could have done. Lord Rich (being interested in Waltham, and one of the commissioners) befriended them as much as he could, pleading the difficulties the parish would have to encounter while building the new steeple at the west end of that part of the Abbey which was

allotted to them as their parish church, which consisted of the nave only, of the then dilapidated abbey-church.

Thus far we have seen the Reformation favourably proceeding, and many persons becoming, not only Protestants, but real Christians; but alas, a dark cloud has arisen, Edward is dead! and his sister Mary (a known Roman Catholic) with whom Edward had found much trouble in curbing her disobedience to the Protestant laws, against which she had rebelliously established mass, and the whole Catholic worship to be carried on, by her kept priests in her house of Copped Hall; where Edward had sent the before-mentioned Lord Rich and others to effectually prevent this worship, and these unlawful proceedings, to which she was obliged to comply until Edward's death.

This being generally known, her religious sentiments caused trouble in the whole camp of the Protestants; and the sequel proved that their fears were not groundless.

Edward, the supporter of Protestantism, is dead, and Mary, the Catholic, ascends the throne; and being no longer under restraint, determines to re-establish Popery in the kingdom; and the churchwardens of Waltham Holy Cross are therefore called

upon to undo all they have been doing in the church, and the first thing they are called upon to restore is the superstitious cross; and we shall see, as we proceed, that Dr. Fuller has well observed, "the history of our church is the Church-history of England," as every parish in the whole kingdom became equally affected at this eventful and cruelly persecuting reign. But to return to the churchwardens' account-book.

Anno 1554, Queen Mary, the third year after the decease of her brother, Edward VI.

"Imprimis. For a cross with a foot, copper and gilt, twenty-five shillings."

"Item. For a cross-staff, copper and gilt, nine shillings and four pence."

"Item. For a pax, copper and gilt, five shillings." The pax had its origin from the words of the Apostle Paul, "Greet ye one another with an holy kiss." 1 Cor. xvi. 20. And to prevent wantonness, the pax (or the peace) was introduced; and to shew the unity of all assembled, they, by the proxy of the pax, kissed one another by kissing the pax.

"Item. For a pair of censers, copper and gilt, nine shillings eight pence." These were to burn frankincense in, to perfume the church during divine service.

“Item. For a stock of brass for the holy water, seven shillings.” By the canon the vessel to contain the holy water must be of marble or metal, and in no case of brick, lest the spunginess thereof should suck up the sacred liquor.

“Item. For a chrismatory of pewter, three shillings four pence.” This chrismatory was a vessel to hold the consecrated oil, used in baptism, confirmation, and extreme unction.

“Item. For a yard of silver sarcenet for the sacrament, seven shillings eight pence.”

“Item. For a pix of pewter, two shillings.” This was a box in which the host or consecrated wafer was kept.

“Item. For Mary and John, that stands in the rood-loft, twenty-six shillings eight pence.”

“Item. For washing eleven aubes and as many head-cloths, six pence.” An aube, or albe, was a priest’s garment of white linen down to the feet, girded about his middle. Dr. Fuller informs us that “the thin matter denoted *simplicity*; colour, *purity*; length (deep divinity!) *perseverance*; and the cincture thereof signified *the person* wearing it *prompt and prepared for God’s service*.”

“Item. For watching the sepulchre, eight pence.” Thus we see that in Queen Mary’s reign the charge

for this superstitious watching had become double of what it was in the time of her father, Henry the Eighth.

“Item. For a processioner and a manuel, twenty pence.”

“Item. For a coparas-cloth, twelve pence.” This was a linen cloth, to lay over or under the consecrated host.

“Item. To the apparitor, for the bishop’s book of articles at the visitation, six pence.” This bishop was (known by the name of) “bloody Bonner;” he who visited his diocese before it was sick, and made it sick with his visitation. His articles were thirty-seven in number, and his chief aim was the setting up of complete roods, the which, if any man dared to refuse, he might with tolerable certainty expect that Bonner would procure a fire of faggots at the stake for him.

Anno 1556, Queen Mary, the second year after her marriage with Philip of Spain.

“Imprimis. For coals to undermine a piece of the steeple which stood after the first fall, two shillings.” From this we learn that one part of this old tower fell down, and that the remaining portion was undermined to bring it down also.

The expense of all, relative to our church, ever

since this time, has been defrayed by the parish, whose fostering care has brought it to the creditable state in which it is at this date, 1865.

The changes in our national religion from the last of King Henry the Eighth to the first of Queen Elizabeth demand our notice. In the short space of eleven years, no fewer than four changes took place. Papist when Henry the Eighth died; Protestant under Edward the Sixth; Papist (with a vengeance to it) under Mary; and Protestant again under Elizabeth, in 1558: since which date Rome, with all her hatred and machinations, has not been able to establish her superstitious influence over our religion. Thank God.

On the 17th day of November, 1558, Queen Elizabeth ascended the throne. We note this, in order to shew how quickly our wardens commenced the destruction of the abominations they had been, in Mary's reign, compelled to set up.

Anno 1558, Queen Elizabeth.

“Imprimis. For taking down the rood-loft, three shillings two pence.” Surely their removing these things out of the church was attended with much more delight than was experienced when the wardens were obliged to restore them, under the vigilant

supervision of the cruel and bloodthirsty Bishop Bonner, in Mary's reign.

“Item. Received for a suit of vestments, being of blue velvet, and another suit of damask, and an altar cloth, four pounds.”

“Item. For three coperasses, whereof two white silk, and one blue velvet, two pounds thirteen shillings fourpence.”

“Item. For two suits of vestments, and an altar cloth, three pounds.” This buying and selling must have been attended with considerable loss.

Anno 1562.—Now the wardens begin again to buy things to suit the simplicity of a Protestant church.

“Item. For a cloth of buckeram, for the communion table, and the making, four shillings.”

“Item. Paid for a bay nagge, given to Mr. Henry Denny, for the abbey wall, three pounds seven shillings.” This nag was presented to Mr. Denny, by the parishioners, in grateful acknowledgment for his benevolent gift, the which was of great value to the parish.

“Item. To labourers which did undermine the wall, forty-five shillings nine pence.” No doubt this was the wall (or rather the remaining walls) of the whole building which ranged beyond the old tower,

the materials of which enabled our wardens to carry on a considerable trade in old materials for some years ; the whole of which was expended in the erection of our present steeple.

Anno 1563.—“ Imprimis. For an old house in the old market-place, thirteen pounds six shillings eight pence.” This tenement, which let for nine shillings per annum, together with another of about the same value, in High Bridge-street, then called West-street, was sold ; and the church lands let on leases for twenty-one years. Want of money at that time appears to have urged the parish to this transaction.

“ Item. For the old timber in the little vestry of St. George’s Chapel, fifteen shillings.” There is a great probability that this chapel stood in the grounds more especially appropriated to the domestic offices of the monastery itself, and not a part of the abbey-church so often referred to.

“ Item. Received of Mr. Denny, for one cope of cloth of gold, three pounds six shillings eight pence.”

“ Item. For two altar cloths of velvet and silk, two pounds.”

“ Item. Received of Mr. Tamworth, twenty loads of timber, ready hewed, which he gave to the parish.”

“ Item. For taking down the stairs in the abbey,

seven shillings eight pence.” From this we gather that there was more in Mr. Denny’s gift, than the mere wall, which called forth the gratitude of the parish in the presenting of a nag horse in token of their respect.

“ Item. For taking down the lead from the charnel-house, and covering the steeple, eighteen shillings.” The steeple required to be covered with lead, and in order to accomplish this, they removed the lead from off the charnel-house (our Lady’s chapel) which remains tyled to this day.

“ Item. For the archdeacon’s man coming for a record of all the inhabitants of the parish, four pence.” From this it appears that Queen Elizabeth wished to know the number of her subjects ; and to have required this information at the hands of the archdeacons.

Anno 1668, King Charles II.

Interest was made on behalf of this church with the King, who, at the court held at Whitehall, the 7th of August, granted a brief to enable the wardens to make collections within the neighbouring counties towards the repairs of the church, then in a dilapidated condition. The parish, in vestry, on this account, resolved as follows :—

“ Imprimis. Most humble and hearty thanks we

render to his Gracious Majesty, for granting a collection by way of Brief, towards repair of our church.”

“ We give thanks also to the Right Honourable Earl of Manchester, Lord Chamberlain of his Majesties household, for his favour in moving for and procuring the same.” Was all this trouble necessary in order to make a collection for such a purpose? Surely it was, or else such pains to obtain it would not have been employed.

“ March the 21st, 1669, the sum of one hundred pounds was borrowed, which was employed and disposed of in procuring the duplicates, printing the briefs, and other incidental expenses.”

“ January 3rd, 1672, this hundred pounds was repaid with interest, and an account given of the money which had been employed for the furtherance of the work.”

In 1674, forty-six pounds four shillings and ten pence, was expended in the repairing (or rather in the patching up) of the church.

In 1679, the sum of sixty-four pounds thirteen shillings and five pence halfpenny, was laid out in repairing the schoolroom (a small barn-like building) which stood near the east end of our Lady’s chapel, and since pulled down. It was a building erected

on the site of the south transept ; the picture of this place is still to be met with in some of the old drawings of the church.

In 1678, seventy-eight pounds five shillings and twopence (the previous year) was expended in repairing the church.

Thus, it appears, the money laid out upon the church and schoolroom, amounted to one hundred and eighty-nine pounds three shillings and fivepence halfpenny ; and all the profit arising from the collection by virtue of the brief, appears by the accounts to have been only seventeen pounds five shillings, the deficiency of the amount laid out was supplied from the parish stock, assisted by voluntary contributions from the more wealthy parishioners. Surely this brief business could not have been well persevered with.

Bishop Joseph Hall, D.D., held the living of Waltham Abbey twenty-two years. He was one of the four divines sent from England to attend the synod held at Dort, to decide the controversy between the Calvinists and the Arminians. In 1624 he refused the see of Gloucester, but in 1627 was consecrated bishop of Norwich. He was suspected of being inclined to the Puritans, by allowing many of those to preach and lecture. He, in the life of himself, acknowledges “ that he was three times on

his knees before the King (Charles I.) to answer this charge." In 1642 he was sent to the Tower by Parliament, with eleven other bishops, who, with the Archbishop of York, protested against the validity of the laws that should be enacted during the exclusion of prelates from the Upper House. He was released from the Tower after six months' imprisonment, on giving bail for five thousand pounds, and returned to Norwich, where he preached to crowded audiences; but, in 1643, he was stripped of his dignities, his revenues and effects seized, being very obnoxious to the ruling power on account of his preaching and writings.

Lloyd, in his *Worthies*, says Dr. Hall was born at Ashby-de-la-Zouch, in Lincolnshire, July the 1st, 1574, where his father was bailey of the town, under the Earl of Huntingdon.

There appears to be some discrepancy between Lloyd and Farmer, (the writer of the history of Waltham Abbey,) wherein he uses the following words, "this being the place of his" (Dr. Hall's) "birth." He also calls him Bishop of Chester, the while Lloyd and others call him Bishop of Norwich. Again, one might be led to suppose (from the manner in which Farmer expresses himself) that Dr. Joseph Hall was a bishop (and not an ex-bishop) when he

died ; whereas it should be remembered that after he was stripped of his dignities, he retired to a small estate at Higham, near Norwich, where he attended to all the duties of a faithful minister till his decease, which happened on the 8th of September, 1656, in the 82nd year of his age. Farmer makes mention of him twice : First, as “ Mr. Joseph Hall, curate of this parish, and born therein, afterwards Doctor of Divinity, and created Bishop of Chester. The main body of whose books bear date from Waltham Abbey, and who, by his will, gave a hundred pounds to this parish.” Second, as the “ Right Reverend Father in God, Joseph Hall, Bishop of Chester (this being the place of his birth) gave by his will, dated 22nd August, 1668, for the use of the poor, one hundred pounds.” Farmer appears to have been wrong in regard to the date of the will ; the Bishop died in 1656, and Farmer dates his will 1668. The parish appears to have had some considerable trouble in getting this hundred pounds, which cost them not only long delay, but four pounds for law expenses : and Farmer appears to have applied the dates from the time when the parish got possession, and hence the mistake as to dates ; but as to the mistake relative to Chester, or Norwich, we cannot account for, unless Bishop Hall was first Bishop of Chester and

afterwards Bishop of Norwich ; and as to the place of his birth, which of the two, whether Lloyd or Farmer is right, we must leave ; the while, with all deference to Farmer's account, we give the preference to Lloyd's, he giving an account of his parentage, on which point Farmer is silent.

Farmer observes, " Notwithstanding this estate, so given for repairs of the Church, yet there was in November 27, 1673, another order made for a general rate, at two pence in the pound, to be for repairs of the Church." And by another order, dated 22nd July, 1680, reciting that the church was out of repair, and upon view would cost one hundred pounds or thereabouts, to repair the same ; naming several in trust to see the same done, and what should be wanting for the doing thereof should be borrowed of the hundred pounds that was given by Bishop Hall. And it was ordered that " the trustees for the Church lands should make over their trust of the Church lands to the trustees of the hundred pounds, and to pay the whole rent of the same yearly, and every year, until the principal and interest of the said money shall be fully satisfied." " Notwithstanding this good Prelate gave this money, yet there was charge before it was received." He then proceeds to show that it cost the parish four pounds to obtain

it ; and adds, " It is said, that this hundred pounds went for painting the altar-piece by the then church-wardens." He also informs us that, " The rails in the chancel that encompass the communion table formerly finely gilt, were brought from Copt-Hall, and used to surround a bed of state, in which some of our Kings of England were wont to repose themselves." " There is also a curious altar-piece, it is the whole breadth of the church, and parts off the body of the church from the chancel, in which is presented Moses and Aaron in their proper habiliments, &c., and over it the King's Arms, placed up in King Charles the Second's time, in the year 1662, which cost twenty-four pounds ; the charge of the altar-piece, &c., was defrayed out of the hundred pounds legacy given by the Bishop." Moses and Aaron have been taken away, and the Arms of Charles II. removed into the entrance under the steeple.

About fifty or sixty years ago our church again fell into such a dilapidated state, that during the repairs, which lasted some months, no divine service was performed in it by its incumbent. During which time a minister (a certain Doctor of Divinity, who held a special license for preaching both within and without our established churches) went several times on the Sunday afternoons and preached among

the ruins to large congregations. May the like never happen again to our church, is the heart-desiring prayer of the compiler, whose ancestors have worshipped within its walls for many generations.

In the choir of the old Abbey, was a very beautiful painted glass window, which was removed at the dissolution. The magistrates of Dort, in Holland, intended this window for the chapel of King Henry VII., then building in Westminster, and forwarded it as a present to that monarch. He died before his chapel was finished, and the window was placed in Waltham Abbey instead of in Henry VIIth's chapel. On the dissolution of this monastery, it was removed to a chapel of King Henry VIII., at Newhall, in Boreham in Essex, where it remained till this estate came into the possession of John Olmius, Esq., who sold the window to Edward Conyers, Esq., for fifty pounds, for his chapel in Copped Hall. This house being rebuilt by his son, John Conyers, Esq., the parishioners of St. Margaret's, Westminster, purchased it from him for four hundred guineas, in 1758, and set it up in their church, where it still remains, to the envy of every Walthamite, who has the opportunity to dive into its beauties, the while they admire the skill of its artists.

To this Abbey were brought the remains of King

Edward I., who died at Burgham-on-the-sands, on his march to Scotland. He enjoined the Earl of Pembroke, and other of his nobles to inform his son that it was his dying command "that his heart should be carried to the Holy Land, attended by one hundred and forty knights," and appointed to them their wages for this service; "and that his corpse should remain unburied, and be carried in the van till Scotland was reduced to obedience." The Council appear to have paid little regard to these commands, and to have ordered the Bishop of Chester, his treasurer, assisted by the King's household, to convey the royal corpse to Waltham Abbey, where it arrived with great funeral pomp, attended by many of the principal nobility, and Peter, Cardinal of Spain, who went to meet it, and also numbers of the clergy, who assisted the celebration of the masses in the churches wherever it rested. The body remained at Waltham Abbey fifteen weeks; during this time six religious men were chosen weekly from the neighbouring monasteries to attend it night and day; and none were permitted to depart without especial license till the King's remains were removed to Westminster Abbey, where they were interred on the 28th of October, in Edward the

Confessor's Chapel, Anno 1307. -- See Walsingham's History of England.

On the high road from London to Ware, eleven and a half miles from London, and about one mile from the abbey of Waltham, stands the Cross, erected by this King, in honour of his queen, Eleanor. When new, it must have been a beautiful structure ; round it were several statues of the queen, together with the arms of England, Castile, Leon, Poitou, &c. ; and when first erected, it occupied the centre of a triangular green, formed by three roads. That from London to Ware, passing by the west of it ; and that from Ware to Waltham Abbey went by the north-east ; and that from Waltham to London by the south-east. The green has been encroached upon in such a manner as to deprive the public of the south-east road entirely ; and on the north-east, also in such a way as to force the road on to the green, almost dangerously close to the Cross itself, the while, on the south of it a house has been built close to it, on a portion of the green between the Cross and south-east road. Persons who have known Waltham Cross for many years, can well remember, when both the Falcon and the Four Swans had each of them a roadway through their yards into Waltham Lane. No doubt, at first, these

ways were open to the public, who being frequently annoyed and hindered in their progress, by the posting business carried on at these Inns, took to the open green, and so formed that which is now become the high road to Waltham Abbey.

Waltham Cross is in the parish of Cheshunt.

In 1795, preparations were made for removing this Cross into the grounds of Sir William George Prescott, of Theobles Park, the lord of the manor of Cheshunt; but after removing the upper tier of stones, finding it too hazardous an undertaking, (it was said) on account of the decayed state of the ornamental parts; they repaired, as well as they could the damage they had done; and removed the scaffolding.

The writer has been informed, that the Government prevented this intended removal; which appears very probable, as they repaired and restored it (as much as possible under the attendant difficulties and impediments) about thirty-six years ago. The repeated mending of the road, has buried several of the steps. And to have thoroughly restored it, would have required the pulling down of the house, built close to it; and also the lowering of the road very considerably.

One of the most important events that has hap-

pened at Waltham Abbey, was that which led to the Reformation.

“King Henry the Eighth happening to spend a night or two at a small house which he had in the Rome-land in 1529, his secretary, Dr. Stephens, and his almoner, Dr. Fox, were lodged by the King’s harbingers at the house of Mr. Cressey, of Waltham ; at the same time Dr. Cranmer and the two sons of Mr. Cressey, his pupils, were there, being obliged to leave Cambridge on account of the plague. At supper the conversation turning upon the King’s divorce, and the courtiers knowing the sound judgment of Dr. Cranmer, wished to have his opinion on the subject ; he said, if the marriage is unlawful by Divine precept or command, the dispensation of the Pope cannot make it otherwise ; and that it appeared to him an easier way to have the opinion of the learned men of our own and foreign universities ; for if they decided in favour of the King, the Pope must soon come to a conclusion, which otherwise would not be effected by long and fruitless negotiations at the Court of Rome.

“On their return to Greenwich, Dr. Fox acquainted the King with the new suggestion ; the King seemed delighted with the idea, and in his blunt manner declared, ‘ that the man had got the right sow by the ear.’ Cranmer was immediately sent for to

Court, where he came very reluctantly, and after some conference, the King ordered him to defend his cause in writing, and committed him to the care of the Earl of Wiltshire till it was completed.

“The subject of this treatise was the unlawfulness of the King’s marriage; and in it was proved also, that the Bishop of Rome had no authority to dispense with the Word of God, nor the Scriptures.

“On Cranmer’s presenting his book, the King asked him, ‘whether he would abide by it before the Pope?’ to which Cranmer replied, ‘That will I do by God’s grace, if your Majesty send me thither.’ He was shortly afterwards sent with the Earl of Wiltshire, accompanied by several learned men, on an embassy to the Pope.

“The King, having conceived a great esteem for Cranmer, (in the year 1532) made him contrary to Cranmer’s own wish, Archbishop of Canterbury, and continued his friendship to him during life; and the King in his will appointed him to be one of his executors, and also of the Privy Council during the minority of his son, Edward the Sixth.

“On the decease of Edward, Cranmer was committed to the Tower, by Queen Mary, and in 1552, suffered death at the stake for his adherence to the doctrines of the Reformation, of which he had been one of the first promoters and greatest ornaments.”

Thus it is obvious that Waltham Abbey was the place where (under this apparently little incident) the supremacy of the Pope met its first deadly thrust; the effects of which eventually delivered both England and her kings from the galling domination of the See of Rome.

Dr. Fuller writes,—“some years before the dissolution, Robert, the last abbot of Waltham, passed over the fair seat of Copt-hall, unto King Henry the Eighth, * * * in hope thereby to preserve the rest of his revenues. However, all would not do—so impossible is it to save what is designed to ruin, and a few years after, the abbey, with the large lands thereto belonging, were seized on by the King, and for some months he alone stood possessed thereof.”

This erroneous information, led Farmer to make the same mistake relative to the passing of this “fair estate;” whereas the matter will appear in quite another light when the whole of the transactions are brought before our view.

In the Treasury of the Exchequer, is a list of the various purchases made by Thomas, Lord Cromwell, for the King, Henry the Eighth; amongst which this (“fair estate,”) of Copt-hall, (rather Copped Hall) is mentioned, together with Hampton Court, St. James in the Fields, Weston in Hertfordshire, and lands of the Earl of Northumberland.

The above named Lord Thomas Cromwell, was chosen with Bishop Cranmer, (after the decease of Cardinal Wolsey) by the King, Henry the Eighth, to manage (with others, and himself of course), his general affairs in all things relative to religion and state. Cromwell was not long in discovering his favour towards the Reformation; and having been instrumental in the demolition of some of the convents, the clergy dreaded his accession to power; he, instead of attempting to sooth their ire, injured them still more, by discovering an important secret respecting their blind devotion to Rome. He had discovered the while he was there, that after the English clergy had taken the oath of allegiance to their sovereign, the Pope dispensed with that part of it which militated against his own usurped rights; so that the royal authority was abused, and the clergy were subject to an offence little short of treason. The King listened to this with indignation against the clergy. Cromwell, knowing Henry's passion for power and for money, pointed out the means of effectually humbling the clergy, and of confiscating their monastic property. In a transport of joy he embraced Cromwell, and taking the royal signet from his finger sent him to the Convocation, then sitting, to declare the pains and penalties which they had incurred. The bishops were at first

astonished at the accusation, and attempted to deny the fact; but Cromwell producing a copy of the oath which they had taken to the Pope at their consecration, they were awed into silence; and offered eagerly to compound with his Majesty, by a free gift of one hundred and eighteen thousand eight hundred and forty pounds.

The fortune of Cromwell was insured by this exploit, and he rapidly rose to the summit of power. He was successively made a Privy Counsellor, and Master of the Jewel Office; Clerk of the Hanaper, and Chancellor of the Exchequer; principal Secretary of State, and Master of the Rolls; Keeper of the Privy Seal, and Lord Cromwell; and to crown all, he was constituted Vicar-General, and Vicegerent over all the spirituality under the King, who had at this time assumed the title of "supreme head of the Church."

So many honours accumulated by a person of plebeian origin, (he being the son of a blacksmith, at Putney, in Surrey), could not escape envy. The total suppression of the monasteries was a bold and novel step; and as the rupture with the Court of Rome was now complete, while the greater part of the nation still professed Popery, the danger of the man who had placed himself in the foremost ranks of the Reformation, and been accessory to that

important revolution, is obvious ; and Cromwell felt the necessity of caution in the exercise of his religious powers. Thus circumstanced, he began by publishing a few articles of faith essentially different from the Romish ; but in such a manner as not to shock the vulgar prejudices too strongly at once ; some points he left doubtful, and others he did not touch.

His next point was to publish a translation of the Scriptures, and to get them into the hands of the people ; a copy of which was, by royal sanction, placed in every church for the use of all ranks of people. The Lord's Prayer, the Belief, and the Ten Commandments, were likewise ordered to be taught in the English tongue.

These judicious measures, menaced the speedy extirpation of the Romish religion, and its blind adherents were incensed to madness. Insurrections broke out in different parts of the kingdom, the rebels boldly demanding that Cromwell should be brought to punishment, as a subverter of the laws and religion of the land ; but the disturbances were speedily quelled, and the King only answered the complaints of the insurgents by bestowing fresh honours on Cromwell, who was now created Earl of Essex.

Henry, having lost his queen, Jane Seymour, (mother of Edward the Sixth) turned his thoughts towards a German alliance. Cromwell warmly seconded his master's views, and brought about a marriage between him and Anne of Cleves, who was a Protestant; in hopes thereby to strengthen his interest against the popish faction, which continually menaced him; but this circumstance proved his ruin. Anne was personally disagreeable to Henry, who had a vitiated taste; he ceased to live with her, and fixed his roving affections on Catherine Howard, niece to the Duke of Norfolk. The papists seeing this, redoubled their clamours against the Earl of Essex; and some of the Bishops promised to procure a divorce from the Princess of Cleves, on condition of Cromwell being previously removed. Henry, whom no tie of honour could bind when his passions were concerned, gave up poor Cromwell, who was arrested by the Duke of Norfolk at the council-board, and immediately conveyed to the Tower. Seven days after, he was accused in the House of Lords of heresy and treason, and was condemned unheard. His friends deserted him, and his enemies triumphed over him with inhuman insolence. Cranmer, the Primate, alone maintained his cause, though with ineffectual zeal; and in the fidelity of Cranmer,

he met with a recompense for his own attachment to his friend and patron, Cardinal Wolsey.

Cromwell, Earl of Essex, was brought to the block on the 28th of July, 1540, in the forty-second year of his age. He prayed fervently while on the scaffold, for the King, and the welfare of his country, and then gave the signal to the executioner, who being either unskilful or nervously affected, mangled the unfortunatè victim in a most shocking manner.

At the dissolution of Waltham Abbey, Cromwell was one of the commissioners sent here to receive the surrender of the monastery from the abbot, Robert Fuller, and the monks.

This is not inserted for the mere purpose of shewing this great proto-martyr of the Reformation, but to enable my younger readers more readily to perceive how the demolition of the monasteries and nunneries of England was brought about; and likewise to be the better able to account for our country being (as Dr. Fuller calls it) Roman Catholic again at the death of King Henry the Eighth.

Another remarkable incident, which must not be omitted here, is the fact that the martyrologist Fox, wrote his book of Martyrs in Waltham Abbey. Tradition still points out a certain garret under the

roof of the old building, opposite the south wall of the church-yard; the end nearest to the market place; and which is probably the oldest building, as relates to houses in the town. It has been altered in various ways since the days of Fox; when it, most probably, formed one entire house, but now converted into three.

That Fox had interest in Waltham Abbey will appear very forcibly, when we reflect that his son, Samuel, was located in this parish. In his Common-Place Book, now preserved in the British Museum, we find the following :

“1600, the 8th daye of August, being Friday, about midnight, was born, Sarah Fox, at Copt-hall; died 23 June, 1608; and lies buried at Waltham Church, by my pue-dore.”

“Anno 1646, my brother, Captain Robert Fox, died at my sister Wollston’s house, in Waltham Abbey, about 12 at noon; and was buried in the chancel, upon the 23rd of May, 1646.”

In this book of Samuel Fox, we also find the record of the birth of his son Thomas, who became a member of the College of Physicians; and was born in the palace of Havering.

It may not be out of place here, to observe that Queen Elizabeth gave the Manor of Epping, together

with Copped Hall and its demesne lands, into the hands of Sir Thomas Heneage; Samuel Fox was steward; and the while he was living with him at Copped Hall, Queen Elizabeth made Sir Thomas Heneage keeper of the (then dilapidated) palace at Havering. Sir Thomas made Samuel Fox the under keeper; and the while he resided in this palace his son (Dr. Thomas Fox) was born.

Near the chancel of our church we find the vault of the Wollaston family; and again their name appears amongst the benefactors to the poor of this parish in 1616.

From the above remarkable coincidences relative to the Fox's family, we are led to the conclusion, that the tradition, relative to the Book of Martyrs having been written in Waltham Abbey, becomes confirmed.

Mr. John Fox, the Martyrologist, died on the 18th of April, 1587, and was buried at St. Giles without Cripplegate, in the 70th year of his age, where his son, Mr. Samuel Fox, erected a marble monument, with a Latin inscription thereon, recording his merits; and as having been the means of reviving the martyrs, as so many phoenixes from oblivion. And we see that two of his sons and one of his daughters, perhaps his only daughter, the

above named Mrs. Wollaston, resided in Waltham Abbey after his decease.

The last abbot, Robert Fuller, deserves notice amongst the eminent men connected with Waltham. He wrote a sort of leger-book, of the possessions, revenues, &c. of his abbey; a large and beautifully written volume, containing four hundred and fifty-six pages, now preserved among the Harleian MSS. in the British Museum.

We shall now leave the affairs of the dissolution of abbeys, and likewise of the Reformation; and proceed to notice the charitable benefactions belonging to our parish.

In 1579, Mrs. Margaret Gedney gave to the poor of this parish, per annum, twenty shillings; and also twenty shillings per annum, for repairing of the highways in the hamlet of Sewardstone.

Mr. Robert Ramston, of Chingford, in 1585, gave to the poor of this parish forty shillings per annum. His tablet, (in old letter) was on one of the pillars of the church, but now removed to the south wall.

In 1587, Mr. Robert Brown of this parish, (servant to Queen Elizabeth), gave to the poor of this parish, a rent charge out of the Cock Inn, near the Mill, thirty shillings per annum.

Mr. Robert Catrow, of this parish, by will dated

the 23rd of April, 1597, gave to the poor of this parish twenty shillings per annum, to be given away in bread ; a dozen on the first Sunday in November, and the same number on each following Sunday, until the money be expended.

Mr. Robert Dean gave a rent-charge of ten shillings per annum, to the poor of this parish, to be given away in bread.

Mr. Henry Wollaston, in 1616, gave to the poor of this parish, out of lands in Holy Field, fifty shillings per annum, to be spent in bread.

In 1691, Mr. George Woylet, jun. bequeathed to the poor of this parish, out of lands and tenements at Yardly, in Hertfordshire, forty shillings per annum.

Mr. Robert Grub gave to the poor of this parish, anno 1708, forty shillings per annum, to be distributed in bread.

Mr. John Edmondson left, by will, a house and piece of ground opposite the Cock Inn, which fifty years ago realised to the parish six pounds per annum.

Mr. Green, purveyor to King James, built the Alms Houses in 1626, for the abodes of four poor widows of this parish ; he also gave an orchard and barn contiguous, which then let for four pounds per

annum. This was afterwards let to Government for twenty-five pounds per annum. This rent is equally divided amongst the widows who reside in these alms houses.

Mr. Robert Mason, in 1807, bequeathed, after the decease of his nephew, Mr. Stockold, eight hundred pounds, navy annuities, to rebuild the alms houses ; and if any surplus remained, the money to be given in weekly instalments to the four poor widows. In 1818 these houses were rebuilt, and made to accommodate eight instead of four.

A stone tablet bearing the following inscription, was placed in the front wall of the former alms houses ; it has been studiously preserved, and now occupies a place in the front wall of the newly erected houses.

Birth is a pain ; life, labour, care, toil, thrall ;
 In old age strength fails, lastly death ends all.
 Whilst strong life lasts, let virtuous deeds beshown ;
 Fruit of such trees are hardly thereby seen or
 known.

To have reward with lasting joys for ay,
 When vicious actions fall to ends decay.
 Of wealth o'erplus, lands, money, stock, or store,
 In life that will relieve aged, needy poor,

Good deeds defer not till the funeral right be past ;
 In life-time what's done is made more firm, sure
 and fast ;
 So ever after it shall be known and seen
 That leaf and fruit shall ever spring fresh and
 green. 1626.

In 1814, Mr. John Halfhide of this parish gave two hundred pounds, navy stock, one moiety to the minister and churchwardens of Waltham Holy Cross, for ever in trust, the interest to be divided equally among the poor widows pensioners from the said parish, on the 19th of January yearly ; the interest of the other moiety to the treasurer of the Sunday School, for the benefit of the institution.

An estate was left by William Lake and Thomas Stock, in trust to Thomas Fox, Esq. and others, in 1637, for repairs of the church.

Another deed in trust from Edward Goulding, Nicholas Hedge and Henry Williams, to Edward Clayton and others, bearing date, the 26th of September, 1681 ; and a counter part of Mr. Acourt's lease, dated December 20, 1683.

These deeds were in 1706, delivered into the custody of Mr. Pigbone, the churchwarden.

The rents of the church estates at this time

appear to have been thirty-three pounds per annum, as follows :

A messuage or tenement divided into two parts, let for ten pounds per annum.

Seven acres of land let for nine pounds.

Three acres of land, called Pater-noster Hills, and two acres of land in one croft, called Hostlage, near Wolmerford Bridge ; and other lands called Church Fields ; also one acre of meadow, lying at Wolmerford ; these lands were let for fourteen pounds per annum.

The trustees number twelve ; and who are to be renewed perpetually, as their number, by death, or otherwise, becomes reduced.

In 1736, the list of the trustees was, 1st. Sir Thomas Webster, Bart. of Copped Hall, (the former house stood just within the bounds of this parish ; but the present house is built just within the parish of Epping, so close to Waltham, that it was only determined by a law suit as to which parish it was built in) ; 2nd. Ady Collard, Esq. ; 3rd. Thomas Burg, Gent. (dead) ; 4th. Nathaniel Sawyer, Gent. (dead) ; 5th. Edward Langton, Tanner ; 6th. William Stock, Inn Keeper ; 7th. William Pigbone, Yeoman ; 8th. Charles Wake Jones, Esq. ; 9th. Thomas Winspear, Gent. ; 10th. John Eaton,

Yeoman; 11th. Henry Thomson, Gent.; 12th. Henry Pigbone, Yeoman.

In 1736, these rents amounted to only thirty-three pounds; but in 1830 they realised ninety-one pounds fourteen shillings; now considerably more.

CHURCHWARDENS' ACCOUNT, 1830.

	a.	r.	p.	£.	s.	d.
Mr. Joseph Harding for 3 closes of meadow land, situated at Copt Hall Green, containing	11	0	11	33	2	0
— Thomas Ricketts for a close of meadow land, situated at Paternoster Hills, containing	6	2	24	25	0	0
— Joseph Luck for a close of meadow land, adjoining to Brickhill Common Field, con- taining	2	3	20	10	10	0
— John Martin for a piece of arable land in Brickhill Com- mon Field, containing	2	2	32	5	5	0
— Daniel Paul for a dwelling house situated in Sewardstone Street, in this town				9	9	0
— John Watts for a dwelling house situated in Sewardstone Street				8	8	0
	<u>23</u>	<u>1</u>	<u>7</u>	<u>91</u>	<u>14</u>	<u>0</u>

This parish consists of four divisions. The town, the hamlet of Sewardstone, Holy-field, and Upshire, each governed by separate officers ; but the parochial rates are all carried to one general fund for the benefit of the whole parish.

Waltham Abbey did not adopt the plan of housing their poor, till 1734 ; when they took a lease of a large house in the Green Yard, to establish a workhouse for their indigent poor.

The parishioners have the right of keeping any number of horses and other cattle on the forest, only taking them off during fence month ; which according to forest laws, were fifteen days before and fifteen days after old Midsummer day. Since the clandestinely smuggling away of the Forest Court, this fence month is not regarded ; and therefore the cattle remain on the forest all the year round.

The parish claims the marshes as their own property ; and every person renting to the amount of forty shillings in this parish, has an unlimited right of common on the marsh, and in the Lammas lands, *i.e.* Town-mead, the common fields in Broomstick Hall, and Honey-lane. These two last are shut every third year, and are opened on the crops being cleared off for the reception of cattle.

The poor of Waltham Abbey, (together with the

poor of Loughton, Theydon Bois, and Epping), formerly had the right of wood-cutting on the forest, each within their respective parishes, granted to them by Queen Elizabeth, upon the tenour of observing the rule which she gave them, and which they were to retain as their charter; which was, to strike the axe into the boughs of the trees, at the midnight of the 11th of November in each year, so as to begin to cut the wood, as nearly as possible, between the 11th and 12th of that month only; after which they were to cut and bring it home at their pleasure, throughout the season.

This right, in course of time, aroused the envy of some persons who were a step higher than the poor; and Waltham Abbey first discovered those, who by cunning and artifice, succeeded in depriving the poor of this boon, by inducing them to partake of a general drunk and supper on the 11th of November, 1641.

This supper, which was a snare, had the effect of causing the unsuspecting poor of Waltham Abbey, to forget their charter and their forest wood-cutting rights. They were soon made sensible of their error; and were prevented from gathering up pieces of fire-wood from off the forest, by these very persons, who kindly gave them so sumptuous a supper;

given as they were led to believe, in admiration of their good conduct, as they were flattered, and told that no other parish could boast of such praiseworthy and deserving poor, as the parish of Waltham Abbey. But, alas ! they found out the snare too late, and lost their charter through not attending to the rule prescribed ; so that Waltham Abbey held this right only through the remaining portion of the reign of Elizabeth, through the whole reign of King James, and to the sixteenth of King Charles the First. At this time, all parties well knew upon what tenure the poor held this chartered privilege. The same trick was tried at Loughton, but it did not succeed, for although the poor accepted the supper given to them on the 11th of November, they kept a strict watch for the time for them to use the axe, and duly secured their rights, the which they maintained to the present time.

In Waltham parish, the forest wood was allotted into portions of different sizes, and appointed a part to each farm or house having land belonging to it. The larger the landholder, the greater his share of the brush-wood on the forest. Thus they became possessors of the wood, the right of the poor, without either charter or prescription.

This information the writer derived from an old

manuscript book of the Pigbones, (an ancient family of Waltham Abbey); the writer's grandmother, being of that family, had it in her possession, and from it he copied the dates and the facts many years ago.

This parish also possessed Edmondsea marsh; but they have now sold it to Government, who formerly paid ten pounds per annum to the parish for lands cut through to form a navigable stream, running by the Fining-house, (the bridge over which Government keeps in repair); they also had the accommodation of a foot-path and a road-way, which was included in ten pounds rent.

The gunpowder mills here, were originally private property; and one hundred and thirty years ago, were in the possession of Mr. John Wolton, who used to supply the Government with great quantities; it then being the largest gunpowder factory in England.

Government purchased it, and have continued to add to it ever since.

In 1813, no fewer than thirty thousand barrels of gunpowder were manufactured here; and there is very little doubt that three times that quantity could now be made here in a year, if it were required, as the various buildings extend far on each side of the town, especially on the north.

A person coming from Waltham Cross has a fine view of them, together with the church and town directly before him.

The first bridge he arrives at (after the Railway Bridge), is called the Small-Lea Bridge, which takes its name from the stream which flows under it.

The fine spacious and level marshes on either side of him, are sure to attract his notice. These meadows were formerly inundated by the tides from the river Thames, which used to flow along this level as far as to Hertford.

The Danes availed themselves of this water, to annoy King Alfred and his army, in various parts of Essex and Hertfordshire, which caused him to use means necessary to secure to himself the streams he needed, and at the same time to stop the flowing of the tide, the which he effected by building Black-wall, and by reserving water for his own accommodation in diverted streams. By these means he drained the water from off these meadows, leaving the Danish mariners on the mud, to enjoy their anxious waiting for the tide, which never (from that day to this) has returned.

King Alfred appears to have accomplished this in the year 876 ; and as Canute was not established in the kingdom till the year 1017, it is evident that this bed of mud had at least one hundred and forty

years to dry in, before Tovey founded his little neighbourhood of Waltham.

The second bridge, is called the Barge-river Bridge ; it is kept in repair by the trustees of the river, who pay to the marsh-wardens, six pounds per annum for the rent of the land, cut through these marshes in the formation of this part of the river, not much more than a century since.

Directly after passing over this bridge, we come to another, contiguous to the King's Arms, which was rebuilt by Government between forty and fifty years ago. At which time (the country being in the height of war) they carried on their work, the same on Sundays as on the other days of the week. Horses were used in many of the mills at this time, and as they used to pass round, they struck against a spring which caused the ringing of a small bell, to let the overseers of the works know if they were duly at their work, and also at what speed their work was progressing. These work-bells were to be heard jingling from mill to mill, all the way along the east side of our marsh, at the same time as our parish bells were chiming for church.

The next we arrive at, is called the Fining-house Bridge ; it belongs to Government, and is kept in repair by their officers.

Soon after passing over this bridge, we arrive at the County Court-house on our left hand. This building was erected in 1849; and nearly opposite are to be seen the Alms Houses, before mentioned.

Proceeding along the street, we come to the *old* Barge-river Bridge; this is the grand stream of King Alfred the Great, and which was made navigable in the reign of Queen Elizabeth, and was forsaken, when the new cut (or branch of the Barge River) was opened through the marshes. The stream which flows under this bridge, the lord of the manor of Cheshunt contended for (with the abbot) as being the boundary between the parishes of Cheshunt and Waltham Abbey; and also that which divided the counties of Hertfordshire and Essex, the while the abbot of Waltham protested that the Small Lea stream was the one which divided these counties, as before noticed.

Proceeding onward, we arrive at an opening, on our left hand, which is called the Rome-land, where the cattle market is now kept; the rents whereof at one time went to the Pope of Rome. It was here that King Henry the Eighth had a private house where he frequently resorted. Through this triangle lies the way to the abbey gates, which might form an interesting object to the visitor.

This was the original entrance into the hospitable monastery ; and was afterwards the way retained for the fine mansion, which was erected on its site.

We next arrive at the Cock Inn ; opposite which stands the Liverton School-house, endowed for boys and girls, who are both clothed and educated. Contiguous to this house, the Police Station and National School is erected.

By the side of the Cock Inn, stands the Mill, which was given by Queen Maud to the Monastery of Waltham. It now belongs to Government, who let it. The present tenant is Mr. James Carr.

We are now in full view of the west end of our venerable church, and church-yard. Fifty years ago a whole row of houses extended all the way along the west side (where the present wall stands), and which entirely shut out the view of the church-yard. The front of these houses faced the church-yard, having a pathway in front, and a row of trees before them ; the road, or street, at the back of them was very narrow, too narrow indeed to admit of any yard, or path, at their backs. There used to be a small gate-way at the south-west corner of the church-yard which led to the church, and was used for the accommodation of these houses. These, together with their thoroughfare, occupied some

considerable portion of the ground now within the wall, besides much of that without, which is now occupied for the widening of the road. These places stood almost dreadfully in the way of the traffic ; the last house formed a sharp corner in the road, where the wall is now rounded off. This row of houses was removed, by consent of the lord of the manor, (they being copyhold, if not his own property), and now after so long a time has elapsed, a demand made upon the ground appears to be likely to cause the parish to purchase this, which a former lord of the manor so freely gave up for the public good.

At one time, part of the flour-mill was used as a pin factory. The late highly respected Mr. Francis of Gracechurch Street and Waltham Abbey, (the father of the present highly esteemed Incumbent), some years ago, held not only part of this mill, but also large factories, both in the Rome-land, and in the way leading towards the Abbey-gates ; thus employing a great number of men, women, boys, and girls, in the manufacture of pins.

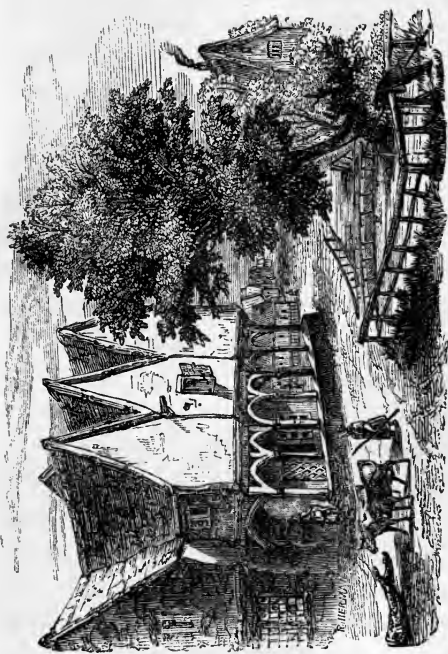
Mr. Littler at this time, carried on a large business in calico printing, and employed a great many men and boys. The printing ground was opposite the Alms-houses. In Sewardstone Street, (at the

corner of Quakers Lane, opposite the Wesleyan Chapel), there was a silk-mill, (now converted into the Boys' National School), which employed more than fifty hands. These, together with the hundreds employed in the Government works, in various ways, besides the manufacture of gunpowder, rendered Waltham Abbey a busy and populous town. The population of the whole parish now is 5044, the hamlets number nearly 3000 out of the 5044.

Turning our backs towards the mill, and looking down the road, we see before us a small chapel, (belonging to the high Calvinistic Baptists), and by the side of it a baker's shop; contiguous to which is a row of newly erected houses, facing the river, which were built upon the site of an old building, called the Baker's Entry; and which bore every mark of having been built in the eleventh century; and on account of its great antiquity deserves a passing notice here.

The river used to flow up to the wall of this old building, so that horses with their loads had to wade through the water to get to the Green Yard. This wall was about six feet high in the deepest part, each end being about three feet above the level of the ground at the beginning of the ford. This wall had upon it wooden arches, which formed

the outer supporters of rooms built over the foot-way, each entrance to which had an arch, corresponding with those on the side next the river. The inner side, opposite the arches, was a plain wall of wood and plaster work, the large old beams and rafters shewing themselves most conspicuously. The appearance of this place more corresponded with the old Tithe-barns, (still to be met with in several parts of Lincolnshire), than a large house; and the writer feels no doubt, in asserting that this place was originally the Tithe-barn belonging to the monastery of Waltham Holy Cross. The covered pathway under the rooms was about six feet wide, and had posts at each entrance to prevent cattle passing through. How long this place had been occupied by persons in the Baking business, cannot be easily ascertained; but evidently long enough for it to have derived the name of the Baker's Entry in the time of Cardinal Wolsey, and King Henry the Eighth. If this old building was the receiving house for the tithes, (of which there can be scarcely be a doubt), can it be unreasonable to presume that this place was also the bakehouse belonging to the monastery, and where their bread was made? and if so its name was coeval with itself. Let those persons who can yet well remember the



BAKER'S ENTRY.

as it appeared after the road, by the side of it, was made.

Baker's Entry, call to mind the fact that under this covered footpath there was but one doorway, having a small window by its side in the corner, and that very dark from the effect of the rooms covering the way, which was very roughly paved with large pieces of stone, and where no other doorway appeared ever to have been made, than the one for the accommodation of the baking business, and which was sufficiently large enough to have received the sacks containing the tithes into this building, and they will readily fall in with the persuasion, that this place was the Tithe-barn and Baking-house for the use of the monastery. The road by the side of this place was made by filling up this part of the river nearest to the old wall, some few years before it was pulled down, as represented in the opposite engraving. This place may be said, (without fear of contradiction) to have been the oldest building in Waltham Abbey, save the church, and more ancient than the old market-house, which was erected by the abbot and monks in the beginning of the thirteenth century, soon after the charter for the fair and markets were granted by King Henry the Third, in order to increase their emoluments, by the tolls of this fair and market. The market still is kept, although the market-house has

been taken away from the market place, on account of its having become an eyesore in the way of those houses it had been the means of building around it. When first built, the aim was shelter for market people, when there were but few, if any houses near it; but as the abbot had obtained leave to enclose lands in Waltham, small houses arose by his permission on easy terms to all who could obtain his favour; and this will account for houses being built in such inconvenient situations, as these were which stood on the north side of the old market place, where the erection of them, not only caused the road at the back to be turned out of a straight course, but rendered it so narrow, that danger attended the endeavour for two vehicles to pass each other in this narrow roadway. But, at last the spirit of improvement is awakened in Waltham Abbey, and the parish purchased this row of five houses, which is to be paid for by the interest of the money which they received from Government for Edmondsea marsh; and this year, 1865, will long be revered as the friendly period when this great inconvenience was removed from our town, and the market place laid open.

The road now occupies the ground whereon these houses stood.

The old market-house, pulled down 16th Dec. 1852, was a square building of wood, having a large room at the top, supported upon strong pillars of oak, and which appears to have been used in olden times as a corn mart; and was entered by trap doors from the under part which was furnished with scales, weights, and measures for the market use. Beyond the pillars which supported this room, smaller pillars were erected to bear up the semi, or half roof, under the inner part of the market-house, for the accommodation of those persons who took a stall at this market. This unsightly building was pulled down at the request of the inhabitants, as it had become a nuisance, on account of its affording shelter for idle boys, and worse characters, both by night and by day. The houses round this market-house formed a perfect square, when the houses on the north side were standing; their situation can easily be found, as they stood nearly in a direct line with the houses on the north side of Sun Street.

On the north, just under the shelter of the old market-house (which had a road, or a cart way all round it), stood the stocks, which were ornamented with carved work, and having the date 1598 carved in raised figures upon the front.

The cattle market of this town, forty years ago, was scattered chiefly among the public-houses in Sun Street whose yards were thrown open to receive pigs, sheep, calves, and cattle of every description. The higglers had their respective houses and places where they waited to receive eggs, fowls, butter, &c., brought to the market for sale.

Some few years since, the Romeland was converted into a cattle market, furnished with pens for pigs, calves, and sheep; and strongly railed round for the purpose of having where to fasten horses, &c.; by which arrangement the focus of the cattle market was brought into a more immediate view, and the town much relieved from the bustle and confusion caused by the driving of all sorts of cattle in and out of the yards and gateways of the various inns.

The town is composed of the following streets, &c. High Bridge Street, out of which run others, such as Powder-mill Street, the old Barge Yard, the Romeland and Camps Alley. Leaving High Bridge Street, we find on our left hand as we proceed towards the little Baptist chapel, Church Street; the Bakers Entry lies before us; passing by this we find the Green Yard one way, and Paradise Row, where there is a Baptist chapel, rebuilt some

thirty years since upon the site of one erected in 1729 ; passing this building we arrive at Silver Street, on our left hand, and Fountain Square, together with Black-boy Alley, on our right. Proceeding through the Square we enter Sewardstone Street, which leads across the fields, to Sewardstone.

Quakers Lane leading out of Sewardstone Street, appears to have received its name from the Quakers chapel, erected in or about the year 1656. In the Journal of George Fox, the founder of the sect, he says, in the year 1654, "I went to Waltham Abbey, and had a meeting there ; the people were very rude, gathered about the house, and broke the windows." It has been related for a fact that he (George Fox), went out with his Bible in his hand, and reasoned so forcibly with these disturbers that he won their respect, and so effectually appeased their wrath that his followers increased here, till at last a meeting house, or small chapel was built here, for their accommodation, in which George Fox often conducted the service, and lectured to the people. The British School now occupies the site of the Quakers chapel together with its buryingground. There is also, situated nearly at the end of this Lane, or Street, a chapel belonging to the Wesleyan Methodists. We next arrive at the Market Place, and thence into Sun Street, at the

bottom of which we find the Sewardstone Road, the direct way, both to Sewardstone and also to the Cemetery, opened in 1857. The first person buried therein was Mr. Carter, at one time the proprietor of the Waltham Abbey stage coach. The last person interred in Waltham Abbey Church-yard, was Mr. John Chamness the brother-in-law of the writer. Lastly we notice Farm Hill, where we find the gun cap factory of Mr. Joyce, &c.

As to the town itself, it is like most other closely built places, not very pleasant as regards its views; nevertheless, the inhabitants are not deprived, as some are of rural scenery, as a great variety of views, and pleasant walks both in the marshes and in the fields are within an easy distance all round the town; and in the forest, which is available to all who love to ramble in those uncultivated woods, where nature undisturbed is seen in all its beauties; while here and there, distant and enchanting views, peep in upon the rambler's vision unexpectedly.

In the Abbey-fields we find

HAROLDS BRIDGE.

Various conjectures have arisen as to the original use of the bridge; but it has been the general opinion that it formed the entrance into the more





HAROLD'S BRIDGE.

seems

from

the

as

least

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

sacred and secluded portion of the Monastery ; away from the business offices and dormitories used by the pilgrims, and others who visited the monastery as an hospital, &c., but as to its original use, we leave ; merely observing, that it has been generally admitted to be one of the oldest, if not the oldest elliptical arch in England.

Three of the strong supporting ribs of this stone structure are still visible under the top covering. No doubt, when this bridge was first erected, it was composed of five such ribs, together with ornamental side walls ; but time has had the influence of wasting, by degrees, not only these stone walls, but also the two outer ribs which have decayed and fallen by little and little into the stream beneath, till it is but little more than the skeleton of the once beautiful structure.

This bridge, or rather the remains of it, is situate about two hundred yards from the one called the Abbey-bridge, which was the general business entrance into the monastery.

It has been asserted that this way had originally a drawbridge. This appears very probable, as on the south side of the still remaining gateway stands the old watch tower, which shows itself to have been

part and parcel of the Abbey when it was first erected.

The present Abbey-bridge is composed of three arches of brick, and appears to have been built for the accommodation of the Abbey House which was erected on the site of the Abbey, and did not require a drawbridge as the monastery is likely to have done.

The air of Waltham Abbey, (especially of the town, where there are so many streams running through it) is by some persons considered too damp and humid for general healthfulness ; but if we look to the longevity of a great portion of the inhabitants, we shall find that it is quite as healthy as any other town in England.

We shall now proceed to view the interior of the church, which possesses the remarkable property of untiringness to the eye of the beholder. When a person first enters this noble building, he very soon becomes inspired as it were with a fervent admiration, urging him to reverential devotion, which always remains fresh, as it were, on every renewed visit within these sacred walls. The bold cylindrical pillars supporting three tiers of semicircular arches built over each other on either side, all of which are

ornamented with zig-zag mouldings, have both a pleasing and imposing effect. The two pillars at the east (one on each side), have a well proportioned spiral groove running round them from the base, up to where the arch begins ; the next two pillars are plain ; the next have zig-zag mouldings running across each of them, so as to cause both sides of the building to correspond ; the four next (two on each side) are plain, and the arches supported by them have pointed arches ;—it is probable (as all the other arches are of the Saxon order), that these were broken during the building of the present steeple, and were afterwards repaired in this shape.

The large Saxon arch, before mentioned, is also decorated with the same indentings as the other arches, and is now filled up with a new painted glass window of exquisite and suitable design ; so much pains has been taken, that the eye (even of the frequent beholder) never wearies with the appearance of the place itself, which ever and anon seems to point to living eternity, the while it here and there presents mortality by the tombs, of the long since dead.

On the south side of the chancel is the tomb of Sir Edward Denny (the son of the before mentioned Sir Anthony Denny), whose effigy, life-size in

armour, lies under an arch of veined marble, reclining on his left arm ; his lady in a black dress, ruff and veil, at his side. On the front of the tomb, their six sons and four daughters are represented as in the act of prayer. The epitaph on this tomb deserves a passing notice, as it discovers the connection between Sir Anthony Denny, the first possessor of the site of the abbey, and King Henry the Eighth.

From the epitaph on this tomb of his son, Sir Edward, we learn that he was counsellor of estate, and executor to King Henry the Eighth : here then we see Sir Anthony Denny as a royal favourite, to whom the King granted the site of the monastery and abbey of Waltham ; his son, Sir Edward, succeeded him in this estate, and lies buried here with Joan Champernon, his wife, “ who, being of Queen Elizabeth’s Prive chamber, and of the Council of Munster in Ireland, was governor of Kerry and Desmonde, and Collonell of certain Iriche (Irish) forces there ; departed this life about the 52nd year of his age, the 12th Feb. 1599.” His lady was the daughter of Peirce Edgecombe, of Mount Edgecombe, Esq. ; she caused this monument to be erected, and on the tablet has caused a long list of his virtues and talents to be recorded, the which we omit here

for brevity sake. Under one of the pillars of this monument, on a black marble pedestal is the following :

“Learn curious reader, how you pass
 Your once Sir Edward Denny, was
 A Courtier of the Chamber,
 A Soldier of the field ;
 Whose Tongue could never flatter,
 Whose Heart could never yield.”

It was the son of this Sir Edward Denny, and grandson of Sir Anthony, who settled upon the Incumbent of Waltham Abbey, a hundred pounds per annum, a house to live in, &c.

A little to the right of this tomb is a white marble pillar, having an urn on the top of it, on which is written in gold letters, “Caroline.” Round the base of the pillar is the following; “To the memory of Caroline Chinnery, who died in the 21st year of her age, on the 3rd of April, 1812, regretted in the world for her accomplishments, but more deeply lamented by her family for her virtues.” And at the bottom is added, “Walter Greenfell Chinnery lies interred here in the same tomb ; he died Nov. 19, 1802, in the 10th year of his age.”

On the floor of the chancel is a brass plate, to the

memory of Henry Austin, servant to the Right Hon. James, Earl of Carlisle, and Gentleman of his Horse ; who departed this life, 6th Nov. 1638. There are also stones to the memory of the following persons : Francis Atkins, July 4th, 1640 ; Mr. Henry Acourt, 1704 ; and Hannah, his wife, 1735 ; and their nephew, James Acourt, 1769 ; Mr. Henry Travers, 1707 ; Colonel Peter Floyer, Knt., 1724 ; Capt. Charles Floyer, 1732 ; and Mary his wife, 1725 ; and their brother-in-law, Mr. Wolley, 1762 ; James Smith, Gent. 1725 ; and his wife, Lucretia, 1726 ; Mrs. Mary Smith, 1731 ; John Walton, Esq. 1757 ; Ann Walton, 1772 ; Mr. Thomas Holmes, 1738 ; and Susannah his wife, 1733 ; John Skirrow, of Lippets Hill and Gilsted, in the county of York, 1799 ; and his youngest son William, 1801. On one stone, the following lines are engraved.

Hic Haroldi in Cœnobio

Carnis Resurrectionem

Expectat Jacobus Raphael

————— Gallus

Demum Scotus, denuo Anglus,

Denique nihil.

Anno ætat. 70,

Obit Mar. 30, anno 1686,

Here lyeth Mr. Swinefield.

On another stone, near the communion table, is the impression of a priest or abbot, with his crosier; but the brass belonging to it has long since been taken away.

On the north side of the chancel, a fine tomb, formerly enclosed within iron rails, to the memory of Robert Smith, Esq. born at Banbury, in Oxfordshire, Feb. 1637; died in March, 1697; we shall omit the Latin inscription of fifty lines which are upon this tomb; the front of which is taken up by the beautifully carved representation of a ship, in white marble, bearing on it, the inscription, "INDUSTRIA"; likewise, on the front are exhibited naval implements, trophies, &c.

On the north wall was a white marble tablet, inscribed as follows: "To the memory of Francis Wollaston, only son of William Wollaston, of Shenton Hall, in the county of Leicester, Esq.; and of Elizabeth his wife, daughter and heiress of Francis Cave, of Ingersby, in the county of Leicester, Esq. He was the hope and joy of his parents and country while he lived, and dyed much lamented, in the 17th year of his age, 20th November, 1634, in the Middle Temple, of the small-pox." Now in the entrance through the steeple.

The above Francis Wollaston, appears to have

been the nephew of Mrs. Wollaston, the daughter of Mr. John Fox, the martyrologist; her brother, Captain Robert Fox, died at her house in Waltham Abbey, twelve years after the above date; and was buried in the chancel, May, 1646.

Not far from this monument of Francis Wollaston, we find another, thus: "To the memory of James Spillman, Esq., F.R.S. many years director of the Bank of England, and a Commissioner of Greenwich Hospital, died 21st November, 1763; and of Hester his wife, one of the sisters and co-heiresses of Sir Wm. Welly, of Fen Ditton, in the county of Cambridge, who departed this life, Aug. 3, 1761. This monument was erected by their only child, Julia, wife of George Carter, of Warlies, in this county."

Another in the same aisle, to the memory of Edward Parker, Esq. born 1736, died 1780.

On the south wall, is a tablet to the memory of Mr. Comfort Wilkes; ob. 26th January, 1799, aged 76; and his wife Margaret, 2nd November, 1783, aged 69. On the floor are stones to the memory of John Barks, 1765; and of Ann, the wife of Edward Parker, 1780.

On one of the pillars in the north aisle, was a marble tablet to Robert Dunton, died 18th July, 1811, aged 73; and Mary his wife. On another

pillar, is a tablet to the memory of Edward Hillersden, Esq. of Sewardstone, in this county, died Jan. 1784, aged 67 ; and his wife, Louisa Sophia Charlotte, died May 26, 1798, aged 80 ; and their daughter Sophia, died Nov. 6, 1801, aged 57.

On the second pillar from the communion table, on the north side, was a brass plate, with the effigies of the deceased and his wife, with six sons and four daughters behind them in the posture of devotion, and the following inscription in old English characters ; “ Here under lyeth buried near to this pillar, the bodyes of Thomas Colte, Esquyer, and Magdelen his wife, who has issue between them VI. sonnes and IV. daughters. Which Thomas, deceased the XXIX day of June, M.CCCCCLIX, and the said Magdelen, who was the causer of this monument, deceased the last day of November, M.CCCCXCI, whose bodies and souls God send a joyful resurrection.” “ This was made 1576.” Now on the south wall.

On one of the pillars on the south side, was a large brass plate to the memory of Edward Stacy and his wife. They are drawn kneeling at a stand with books, their son in the same attitude behind him : out of his mouth appears to flow the following words : *Domine dic arumæ, salus tuo ego sum.* Out of the

lady's, *Misertus fuisti mulieri Cananeæ; Miserere mei.* On the top, is *De profundis ad te, Domine, ut de profundis peccatorum liberes nos.* Under the figures: "Edward Stacy, of Waltham Holy Cross, in the county of Essex, gen. of ye age of LXXII years, died the 17th of March, 1555, leaving one son Francis Stacy.—Katherine, his only wife of the age of threescore and eighteen, died the XXIVth day of Feb. anno 1565." Added to this, are three verses, which we must not omit here, as they form a very good specimen of the poetry of Queen Elizabeth's day.

"This tyme we have desired, Lord,
 When we might come to thee;
 That from this state of sinful life
 Dissolved we might be:

But thou, O Lord, didst tyme prolonge
 Our lives for to amende,
 That so in tyme we might repente
 Of all did thee offende.

And now here, Lord, in clay we lye,
 Thy mercy to expect,
 Hoping that thou hast chosen us
 To rest with thine Elect."

This is now on the South wall. Indeed many were removed during the late repairs.

On a white marble tablet, near the small door on the south side of the west end is the following:—

In a vault under the Vestry room are deposited the remains of Mrs. Sophia Wood (wife of Mr. John Wood), who departed this life 26th June, 1841, aged 66 years.

Also Mr. William Clark, brother of the above Mrs. Wood, died 20th Jan. 1847, aged 66 years. The above named Mr. John Wood died Sept. 10th, 1854, and was interred in the church-yard.

At the east end of the church, likewise Mrs. Sally Page, sister to the above Mrs. Wood and Mr. Clark, died 16th March, 1856, aged 83 years.

Just over the tomb formerly enclosed in iron railings is the tomb of Mr. and Mrs. Leverton.

Under this is the pillar of Catherine Chinnery removed from the other side of the church. Also by the side of this, is a tablet to the memory of Francis John Borthwick Cole, wife of John Cole, of the inner Temple, London, gent. ; who departed this life on the 11th August, 1822, aged 35; and was interred in a vault under the vestry of this church.

On the north wall, near the east window is a tomb,
 “ To the memory of James Austin of High Beech in

1616. Henry Wollaston.
1691. George Waylett, jun.
1708. Robert Grubb.
1708. John Edmonson, Esq. formerly of this parish, gave to the Churchwardens and Overseers of the Poor the rents, &c. of a granary and garden opposite the Cock Inn, in this town, for the purpose of teaching four poor children to read.
1814. John Halfhide, mentioned before.
1825. Miss Jane Dobson late of Mary Street, St. Pancras, Middlesex, gave £100 Stock in the South Sea Annuities for the benefit of the poor of this parish, who actually reside at Waltham Abbey, the dividends whereof are directed to be paid and distributed by the Clergyman and the Churchwardens on or about the 29th October yearly.
1626. ——— Green, purveyor to King James the First, gave four Alms Houses in West Street, as noticed before.
1807. Robert Mason gave £800 (before noticed), by means whereof these Alms Houses were rebuilt, and four additional rooms for four more widows added thereto.
1826. Mowbray Wollard, late of this town, gardener,

gave the sum of £1350, and directed the annual interest thereof to be applied as follows, viz. 2s 6d weekly to each of the four widows occupying the four upper rooms which were added to Green's Alms Houses, and 1s a piece weekly to five poor men, and five poor women, inhabitants of the Workhouse, for providing themselves with any little comforts not allowed in the Workhouse.

1839. Mary Wollard, widow of the above Mowbray Wollard gave £800, New three and a half per cent. annuities to four Trustees, and directed that the interest thereof should be applied as follows, viz.—

£20 per annum to be expended in bread and distributed amongst such poor inhabitants of this parish (being settled parishioners) as such Trustees shall think deserving.

The residue of the said interest (after paying contingencies) to be distributed annually in money, clothing, or otherwise amongst such poor and deserving inhabitants of this town, (being settled parishioners) as such Trustees shall think fit.

A. D.

The Leverton Benefactions.

1819. Thomas Leverton, Esq. of Bedford Square,

London, in his life time presented the Organ to this Parish and erected the same at his sole expense.

1823. The said Thomas Leverton by his Will gave £6000 Stock in the Three per cent. consolidated annuities upon trust, to apply the dividends after the decease of his widow, as follows, viz. :—

£80 per annum, educating and clothing 20 boys and 20 girls.

£10 per annum, for books and stationery, for the schools.

£30 per annum to the Master for teaching reading, writing, and arithmetic.

£20 per annum to the Mistress for teaching reading and needlework.

£10 per annum, (viz. £5 to each,) to two boys or girls for apprentice fees.

£5 per annum, (viz. £1 to each,) to five children as a reward for good behaviour in their first servitude.

£12 per annum, (viz. £1 to each,) for a cloak and gown for six poor women, and for a coat for 6 poor men.

£5 per annum to be expended in bread every Christmas day and given to the poor.

£3 per annum for keeping his Monuments in repair.

£5 per annum for contingencies.

£180 per annum.

1824, Mrs. Rebecca Leverton, widow of Thomas and Leverton, Esq. in her life time of her own

1827. free bounty commenced the establishment of these schools, upon the plan intended by her deceased husband, (but with a limited number,) and 15 poor boys and 10 poor girls are now educated and clothed at her sole charge, at the School House called the "Leverton School."

1824. The executors of Mr. George Fawbert, formerly of this Parish, under a bequest of the residue of his estate to them to distribute in such Charities as they might think proper, applied a part thereof in the purchase of a messuage, &c. at the corner of High Bridge Street opposite to the west entrance to the Church, which they pulled down, and erected on the site thereof a School House, for the children to be educated by means of the Leverton donations, and the same is now called the "Leverton Schools."

In the church-yard are the vaults of the families of Pigbone, Smith, Jessop, Leverton, Zane, Bridges, &c. ; besides grave-stones and rails too numerous to be inserted here.

But before I close, as I have given an account of the dissolution of the Convent of Waltham, I deem it prudent to make an allusion to the smaller monasteries, and shew the manner in which they were conveyed into the hands of Henry the Eighth.

In his 27th year, anno 1539, a motion was made in Parliament, that to support the King's state, and supply his wants, all religious houses not worth more than two hundred pounds per annum, should be placed under his control. This proposition met with little opposition, in either the Upper or the Lower House, and the Act was passed. The preamble was as follows :

“ For as much as manifest sin, vicious, carnal,
 “ and abominable living is daily used and committed,
 “ commonly in such little and small Abbeys,
 “ Priories, and other religious houses of Monks,
 “ Canons and Nuns, where the congregation of such
 “ religious persons is under the number of twelve
 “ persons, whereby the governors of such religious
 “ houses and convents spoil, destroy, consume, and
 “ utterly waste, as well the Churches, Monasteries,

“ Priors, principal Houses, Farms, Granges, Lands,
 “ Tenements, and Hereditaments, as the Ornaments
 “ of the Churches, and their goods and chattels, to
 “ the high displeasure of Almighty God, slander of
 “ good religion, and to the great infamy of the
 “ King’s Highness and the Realm, if redress should
 “ not be had thereof. And, albeit, that many con-
 “ tinual visitations have been heretofore had by the
 “ space of two hundred years, and more, for an
 “ honest and charitable reformation of such un-
 “ thrifty, carnal, and abominable living ; yet, never-
 “ theless, little or no amendment is hitherto had ;
 “ but their vicious living shamefully increaseth and
 “ augmenteth, and by a cursed custom so grown
 “ and infested, that a great multitude of the religious
 “ persons in such small houses, do rather choose to
 “ rove abroad in apostacy, than to conform them-
 “ selves to the observation of good religion. So
 “ that without such small houses be utterly sup-
 “ pressed, and the religion therein committed to the
 “ great and honourable monasteries of religion in
 “ this realm, where they may be compelled to live
 “ religiously for reformation of their lives, there can
 “ else be no redress or reformation in that behalf.
 “ In consideration whereof the King’s most Royal
 “ Majesty, being supreme Head on earth under God,

“of the Church of England, daily studying and
 “devising the increase, advancement, and exalta-
 “tion of true doctrine and virtue in the said Church,
 “to the only Glory and Honour of God, and the
 “total extirpating and destruction of vice and sin,
 “having knowledge that the premises be true as
 “well by Campts of his Visitations, as by sundry
 “credible informations ; considering also, that divers
 “and great solemn Monasteries of this Realm,
 “wherein, thanks be to God, religion is right well
 “kept and observed, be destitute of such full num-
 “bers of religious persons as they ought and may
 “keep, have thought good that a plain declaration
 “should be made of the premises, as well to the
 “Lords Spiritual and Temporal, as to other his
 “loving subjects, the Commons in the present Par-
 “liament assembled. Whereupon the Lords and
 “Commons, by a great deliberation, finally to be
 “resolved, that it is, and shall be, much more to
 “the pleasure of Almighty God, and the honour
 “of this his Realm, that the possession of such
 “small religious houses, not being spent, spoiled
 “and wasted for increase and maintenance of sin,
 “should be used and converted to better use, and
 “the unthrifty religious persons, so spending the
 “same, be compelled to reform their lives ; and

“thereupon most humbly desire the King’s Highness, that it may be enacted, by authority of this Parliament, that his Majesty shall have to him and to his heirs for ever, all and every such Monasteries, &c.”

By the passing of this Act of Parliament, no fewer than three hundred and seventy-six convents were dissolved; and in the whole diocese of Bangor, not one was left standing, there not being any that were valued at seventy pounds per annum. Ten thousand pounds worth of plate and moveables were sold, and the money brought into the treasury; besides this, thirty thousand pounds per annum were added to the Crown by this transaction.

As soon as the possession of the smaller convents were secured, the crimes of the larger were seen into. Speed in his History of Great Britain, page 791, col. 1, the third edition, relates the crimes proved against the abbots and monks of the larger abbeys, which caused them also to fall into the hands of his Majesty.

In Battle Abbey, there were fifteen monks who were all found guilty of that sin which caused fire and brimstone to be poured upon Sodom.

In Canterbury, there were eight monks who were guilty of the same crime.

In St. Augustine, one, who was both a whore-master, and guilty of the Sodom sin.

In Chichester, two, both of them guilty of the abominable crime.

In the Cathedral Church, John Hill had no less than thirteen kept women.

In Windsor Castle, five monks kept amongst them no fewer than twenty-five women.

In Shuldred Monastery, the prior and two others kept nineteen women.

In Bristow, William the abbot had four women in his keeping.

In Mayden Bradley, the prior had five women.

In Bath Monastery, Richard Lincombe kept seven women, and was guilty of the abominable sin.

In Abington Monastery, Thomas the abbot kept three women, and had two children by his own sister.

In Bermondly Abbey, John White the prior kept no fewer than twenty women.

“This statement has been attested with the authority of Henry Stephen’s Apology for Herodotus, taken from a book containing the vileness discovered at the visitation of Monasteries. And it was generally reported, that the Abbots made provision for their lusts in the leases, that their tenants should furnish them with fuel for their wantonness.”

This being proved to have been the state of this *Holy Catholic Church*, it is not to be wondered at, that the laity cared not into whose hands it was committed for the sake of its being purged ; so it was an easy matter for the King, who had been invested with absolute power over the smaller religious houses, to usurp authority over the larger ; neither is it surprising that such a man as Henry the Eighth should lose all regard for such a depraved Church, or that he should be led to look upon religion as a mere trifle in itself, and might be turned into any shape which might best suit his political purpose, or further his vitiated caprice ; the propriety, or impropriety of which, no one dared to question.

The King thus having absolute power over the Church proceeds to issue warrants to his Commissioners to take, (or in other words, to claim,) the surrender of all the Abbeys.

We here insert a verbatim copy of the warrant.

“ Henry the Eighth by the grace, &c. to our trusty, &c.

“ For as much as We understand that the Monastery of W. is at the presente in such State, as
 “ the same is neither used to the Glory of God, nor
 “ the Benefyte of our Common-Wealth, We let you
 “ wit that therefor being mynded to take the same

“ into our owne Hands for a better Purpose, like as
 “ We doubt not but the Head of the same will be con-
 “ tented to make his Surrender accordingly ; We for
 “ the spesyall Trust and Confydence that we have in
 “ your Fidelity, Wisdomes and Directions have, and
 “ by these Presents do authoryze, name, assygn and
 “ appoint you, that immediately repaying to the
 “ sayd Howse, ye shall receave of the sayd Head
 “ such a wryting under the Convent Seal, as to your
 “ Discretyn shall seem requisite, meete, and con-
 “ venient, for the due Surrender to our Use of the
 “ same, and thereupon take possessyon thereof, and
 “ so all the Goods, Chattles, Plate, Jewells, Impli-
 “ ments, and Stuff, being within or apperteyning
 “ thereunto. And further causyng all Goods and
 “ Implements to be indifferently sold, either for
 “ reddey Mony, or Days upon suffycient Suetyes, so
 “ that the same Day pass not one Year and a Halfe,
 “ ye shall deliver to the sayd Head and Brethren
 “ such Part of the sayd Mony and Goods, as ye by
 “ your Discreysions shall think meet, and conveny-
 “ ent for their Dispeche. And forther, to see them
 “ have convenyent Pensyons by your Wisdoms
 “ assigned accordingly ; which done, and moreover
 “ seeing the rightful and due Debts thereof payed
 “ and satisfyed, as well of the Revenews as of the

“ sayd Stuff, as to Reason and good Conseyens
 “ apperteyneth, and your Charges reasonable al-
 “ lowed, ye shall proceed to the Dissolution of the
 “ sayd Howse, and farther, in your Name take pos-
 “ sessyon of the same to be kept to our Use and
 “ Profyte. Ye shall furthermore bringe and con-
 “ vaye to our Tower of London after your sayd
 “ Discreysions all the rest of the sayd Mony, Plate,
 “ Juells and Ornaments, that in any wise come to
 “ your Hands by meane of the Premysse, or of any
 “ Part thereof, straitely chargeing and commandyng
 “ all Maires, Sheryffes, Bayliffes, Constables and all
 “ other Officers, Ministers and Subjects, to whom in
 “ this Case it shall apperteyne, that unto you and
 “ every of you in Execution hereof, they be helpinge,
 “ aydinge, favoringe and assistinge, as they will
 “ answer unto us to the contrary at their uttermost
 “ Perills,” &c. “ Given” &c.

The Commissioners appointed to receive the sur-
 render of Waltham Monastery were Thomas Crom-
 well, (at this time the chief favourite of Henry, who
 exalted him when it was to his own interest to do so,
 and at last sacrificed him as has been noticed before),
 Thomas Lee, Richard Laiton, Doctors of Civil Law,
 Thomas Bedell, Dean of Cornwall, Thomas Bartlett,
 Public Notary, and others.

This work of dissolving the religious houses began in the month of October, 1539, the 27th of King Henry the Eighth, only four years after the Pope had excommunicated him. Poor Cromwell did not long survive the dissolution of the monasteries, being brought to the block on the 28th of July following ; so it is obvious that as he lived only nine months after the dissolution was commenced, he had no part in advising the King to dispose of the Church property in the reckless way he did : granting, giving, and cheaply selling sites, parcels, lands, &c. &c. to lords of manors, to hold to themselves as their own personal rights, tithes, tolls of markets and other profits, formerly the emoluments of the Church, thus making the clergy and the poor subservient to and dependent upon the rich favourites of the Court. We must not, however, be led to suppose that Henry utterly destroyed all the Church because he brought about the dissolution of monasteries and scattered their property, for he retained the Bishops and promoted learning by maintaining and even founding Colleges and Universities. In fact, the great work which he had undertaken required a longer time to adjust than was allotted to his life ; for it must be remembered that he died in the year 1547 ; so that from the time when the dissolution of the Abbeys

began until he died was not quite eight years ; no doubt much was unsettled, and unfinished, which he had intended to have done ; and this being the case, it is not unlikely that many estates became the possessions of those who at first were placed in them to take care of them until they should be required ; and who seeing the opportunity laid claim to these estates, protesting that they were given to them by the deceased King ; be this as it may, it is evident that out of this chaos arose the glorious Reformation, from which has sprung up that civil and religious liberty which we now enjoy. One proof that Henry the Eighth did not dispose of every thing belonging to the Abbey is that Edward the Sixth granted Thomas Golding, Esq. the Guild belonging to the Charnel-house, which was considerably endowed with land and houses.

I have but one more remark, that is, that this depraved Church had a custom of affording sanctuary for the vilest characters, one of whom was interred in our church. Robert Passelew, who was one of the King's instruments for gathering up money, used so much rigour in his office that he utterly ruined many persons who were so unfortunate as to fall into his hands. So unsafe were private men's estates at a time when their prince fell into want. This Robert

Passelew was archdeacon of Lewis ; and for the good service he rendered to the King, (Henry the Third,) he was within a little of being made Bishop of Chichester, but the Bishop withstanding the King in this affair his election was disannulled. In 1234, he with others, was called to a strict account for the King's treasury ill spent, or worse employed ; and was obliged to take sanctuary and seek thus for safety from the King's wrath. After a time he was admitted into the favour of the King ; and at length leaving the troubles which attended the Court, he lived privately at his parsonage of Derham in Norfolk ; but died at his here in Waltham Abbey, the sixth day of June, 1252. Thus this vile Church could afford sanctuary even for the robbers of the King ; and moreover for murderers who had money or interest enough with the Church to obtain it ; and so tenacious were the monks of this their privilege that if an offender against the civil law had the officers of justice at his heels, and he could succeed in laying hold of the latch of the door, the officers of the King might not tear him thence.

But such times we trust are gone for ever ; and we therefore add, Amen.

The number of Monasteries suppressed in England and Wales were 313, Priories 290, Frieries 122,

Nunneries 142, Colleges 152, and Hospitals 129 ; in all, 1148.

This Church was repaired by the parishioners, in the year 1859 and 1860, under the authority of a Faculty from the Consistory Court of Rochester.

The inhabitants, landowners, and various benefactors voluntarily contributed £400, with which sum, aided by a donation from the War Department, and a grant from the Society for Building and Repairing Churches, the East-end was rebuilt, the present seats were provided to replace galleries and pews, a new gallery was erected, the Organ was reconstructed and enlarged, several memorial windows were placed in the Church, and other important works executed.

The substantial repairs in the Chancel were paid for by Sir Charles Wake, Baronet, and some of those in the main building were charged to the rents of the Church estate.

The whole amount expended, was about £5000.

The Rev. James Francis, Incumbent.

James Carr, John Thomas Brett, George Francis, Churchwardens.

William Burgess, Architect.

O, antique Waltham, let the remote Past
In multifarious accents lisp her tale.

When the sombre veil of monkish ignorance
Enveloped all, and sainted plebeians
Drawl'd in servile chains (to worship what,)
Whilst the stall'd hierarch fattens on the glebe..

Ere the glad dawn of Reformation chased
The dreaded gloom afar; the scene forbids
The timid muse relate. With wide renown,
O Abbey, thou art crown'd, time immemorial
Speaks loud thy fame, and fills the nation's ear.

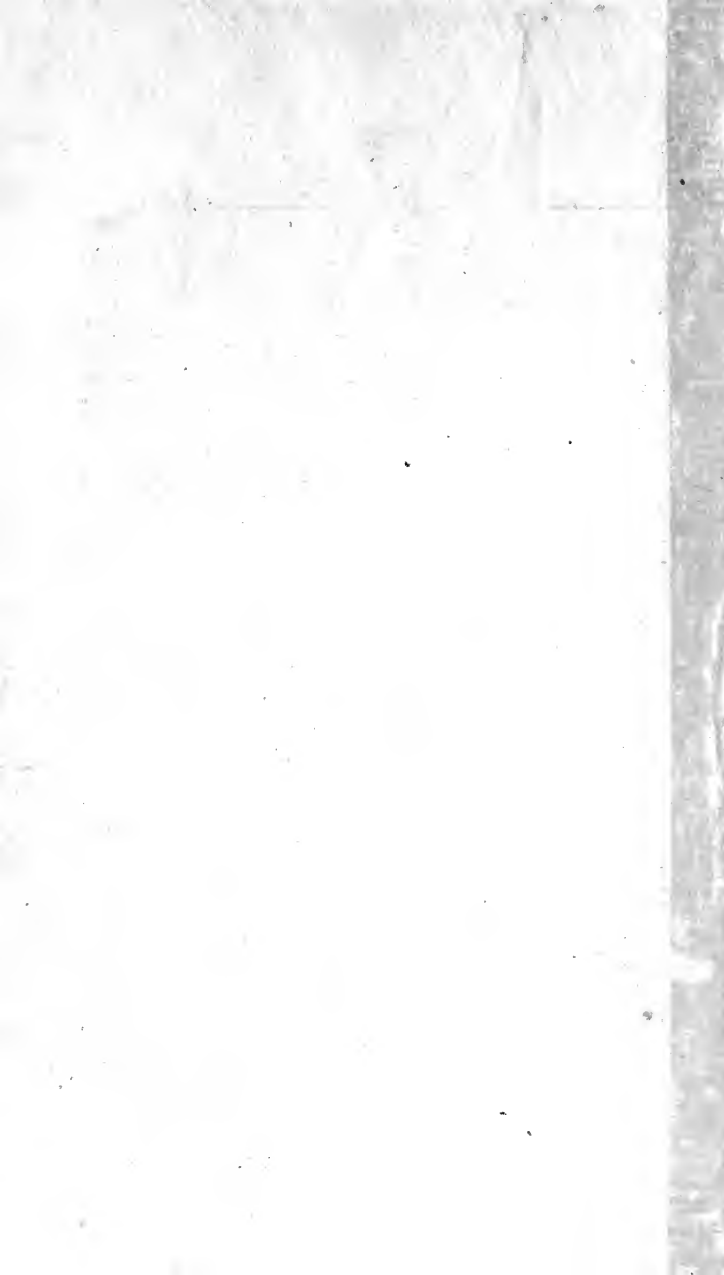
Thy calm retreat afforded once repose,
For men of noble and ignoble name,
Yea, Kings, thy rustic bowers did oft' adorn,
And mighty Nimrods scan'd thy suburbs o'er,
Chasing the roebuck and the fallow deer,
Nor ever Buckingham nor Hampton could
Outvie this rural seat with royalty,
And wealthy, not more graced. And here the old
Stately sacerdotal Pile, of ancestral
Ambition and of Gothic art, 'midst the days
Of murky persecution stands, a bold
Memento of the sanctity long past.

And more, what worthy prelates of distinction have
Her rostrum mounted, and with gravity
Held forth (as luminaries shone,) and for

The truth, by faith received, unflinchingly
Stood firm, dauntless of the pillory and stake,
To which they, with their kindred might have fall'n,
But phoenix-like, they being dead yet speak,
And from their ashes rise, a numerous seed.

THE END.





THE RESTORATION OF WALTHAM ABBEY TOWER.—
Mr. John A. Randolph writes to us:—"I notice
that two designs for the restoration of the above
tower are proposed for the restoration committee to
decide upon; one of the designs to show pinnacles as
a finish! As will be seen by the old print repro-
duced in 'Abbeys Around London,' the tower never
had any pinnacles, but was finished off with a battle-
mented parapet only. The suggestion to alter the
character of the tower by the addition of pinnacles
seems to me to be singularly unfortunate, and not
justified by the oldest print available. It is to be
hoped the committee will not allow the pinnacles to
be put up."

59 26726 1904

**ROMANICAL HISTORY
OR MEDIAEVAL STUDIES
39 QUEEN'S PARK
TORONTO O. CANADA**

BX 2596 .W348 M29 1865 IMST
Maynard, John,
The parish of Waltham Abbey,
its history and antiquities
47229518

